Church—1915

ARTICLES OF INCORPORATION SECURED FOR THE NATIONAL BAPTIST CONVENTION CRITICISED.

By Rev. R. T. Pollard, President of Florida Memorial College, Live Oak, Fla.

The expected has happened and the Commission has incorporated the National Baptist Convention, and a part of itself, leaving ample room to get the other members in later according to the language of Article IV of the certificate of incorporation. The National Baptist Union-Review in its issue of July 3rd, 1915 gives the full text of the Certificate of Incorporation and I have the text before me as I write.

If the Commision had the Negro Baptists of America in the frying pan before, since the Articles of Incorporation have been taken out the Baptists by this act have been put into the fire, for these articles make the condition worse than before.

Let us examine into the merits of the document and its provisions and see if we as a denomination are not placed at a worse disadvantage under these articles of incorporation than we could be under the defective articles of incorporation of any of the several Boards, as they say: (and I confess that the charter of some of the Boards if not all of them should be amended).

1. THE TEXT OF THE CERTIFICATE OF INCORPORATION.

Whoever wrote the document wrote it hastily or carelessly or both forgetting that articles of incorporation not only include but exclude in other words, the power and authority of the incorporators are expressed in the document itself, and what powers are not given in the articles themselves cannot be taken. No provision is made in the Certificate of Incorporation for amending the articles if in time it is desirable to amend them. There is no designation of the amount of property that this incorporated body is given power to hold. In fact, it seems to me that, considering the great body that this document is supposed to govern, its parts are very loosely thrown together.

2. THE SERIOUS SIDE OF THE MATTER. But the serious side of the situation is, that the Certificate of Incorporation attempts to set up a central form of government for Baptists, a thing that has been repugnant to Baptists and against which they have fought for ages. A close study of the preamble to the Certificate of Incorporation convinces one that the brethren whose names are signed to the document incorporate themselves and the National Baptist Convention too.

The first word of the preamble, 'we," after giving the authority for securing the articles of incorporation and expressing a desire to have the National Baptist Convention incorporated, continues by saying "have associated ourselves together for the purpose of becoming a body politic and corporate, and in order that we, and those associated with us in said National Baptist Convention shall hereafter be and become in law a body politic and corporate do make, sign, acknowledge and declare this Certificate as follows:

If you doubt still, after examining the preamble, that the Certificate of Incorporation does set up the brethren named in it and those that may be hereafter added and their successors as a central power, almost, if not fully, equal to the National Baptist Convention itself, read Article 1 and you will read these words: "And all the former Boards created by and under the control of the said unincorporated association, whether said Boards be incorporated or unincorporated, shall be and remain subject to and under the direction and control of this incorporation, and shall in every respect be subordinate to this incorporation and to its officers and directors." Notice the last word in the quotation "directors." Who are they? Plainly the seven brethren or their successors to be named by them in the Certificate of Incorporation and those who shall be added to them as provided in Article IV. If this is not centralization, pure and simple, I do not know what is meant by the term when used in ecclesiastical circles. This reduces the respective Boards to less than committees. I say less than committees, because committees are subservient and subordinate to one body—the one that created them—but these Boards will be subject to two, the Convention and the Board of Directors—the latter at any time the several members take a notion that they want to interfere. Then too, according to Article V, all the officers of the Boards, including the General Secretaries, are to be nominated and elected by the corporation, which may mean the Convention or the directors which are these seven brethren for the power of the directors runs so completely parallel with that of the Convention till one would be almost afraid to interpret Article V without making the directors in some measures synonymous with the Convention, especially when Article V is compared with the language of the preamble.

The directors according to Article VI, have the power to set the time and place of the meetings of the Convention, if it happens that when the by-laws are drawn up no provision is made therein for the time and place of the meeting. Not even the Convention could fix the time and place of the meeting, if these happen to be left out of the by laws.

The brethren whose names are mentioned in the articles of incorporation say in the preamble that they had authority from the National Baptist Convention to secure the Certificate of Incorporation. This is denied in the strongest language by the National Baptist Union-Review. It is not a question of veracity but can be settled only by the minutes. The Union-Review quotes the minutes of 1914, page 97 to show that no such authority was given the Commission or these brethren. I know that at the Nashville session in 1913 the Convention adopted the report of a committee appointed one year previous to that time, and of which I was a member, not to incorporate the Convention. This report was quite exhaustive, showing that the evils which the Convention wishes to remedy could be remedied right with the Boards by enforcing the provisions of their charters and by amending them if necessary.

By incorporating the Convention all the debts of the Boards become the debts of the Convention in that way that the property of one Board may be sold to satisfy the debts of another Board. As it stood with only the Boards incorporated each Board was responsible for its debts; and, makes no difference how much a Board then owed the property of no other Board could be taken to satisfy that debt. As it now stands, all the property of the National Baptist Convention, whether that property is for the benefit of this Board or that, can be taken to satisfy debts, even the ten thousand dollars due for the general expenses of the Convention.

Finally, shall the denomination swallow these articles. Can the denomination swallow them and still hold up the principles for which it has so long fought—the principles of congregationalism? If so, we should let down the flag under which as a denomination we have so long sailed, and now say, after all, we are episcopal or presbyterian in our government.

NOTES FROM BISHOPS' COUNCIL (ANNUAL SESSION)

The following statement was read by Bishop Lee and adopted as the expression of the Council.

My Dear Brethren:

It is my duty to announce for record the death of Bishop Henry McNeal Turner, D.D., LL.D., D. C. L. This is a formality, but it is also an expression of duty.

There remains but one Bishop—Benjamin Tucker Tanner—who sat with Bishop Turner twenty-seven years ago, and none who entered the Council with him thirty-five years ago.

In the passing of Bishop Henry M. Turner we have lost a man of valuable and marked character and distinguished accomplishments; a stay to impetuousness in our Council, though himself sometimes impetuous, a guide to seriousness, though sometimes jocular; a minister of great power and man of deep religious feeling and much devotion.

Bishop Turner had no superior among us in furnishing means and activities and work of organizing and fostering institutions of learning for our people, and instigating and patronizing individual men and women in the course of gaining information.

We have lost a man of more than ordinary vigor—physical and mental A man deeply moved to elevate and sanctify as he led.

May we not well refer to a committee the duty of preparing expressions of our honor for his great life, sorrow for his loss and prayer for Heavenly guidance for our Council, the Church and our race. Amen.

Communications received from Bishops J. Albert Johnson and William H. Heard, contained most interesting and encouraging news. Bishop Heard and the missionaries under him are not only subjected to much discomfort on account of rains and other providential causes, but also on account of the great war. He reports a larger number of deaths than ever before among his flocks and also among people with whom he maintains friendly relations. His faith, however, seems to be unabated.

Bishop Johnson himself is practically in the midst of the war, surrounded by armed camps and moving batallions, but in spite of these drawbacks, the Church in South Africa reports two thousand one hundred thirty-eight (2,138) conversions and large increase in Sunday School enrollment. But the most uplifting fact, among others, is that the Union Government of South Africa has granted commissions to marriage officers for the Union, to many of the ministers in our Church in Transvaal, Natal, Orange Free State and, in fact, throughout the entire Union, and the first native qualified postmaster appointed under the Union Government is a minister of the A. M. E. Church and Secretary of the Transvaal Union Conference.

The Bishops renewed their expression of approval of the Chicago Negro Exposition and would welcome the co-operation of the various departments of the Church, if they would make some effort to have their work placed among the exhibits upon this historical occasion.

Bishop C. S. Smith was assigned to supervise the Michigan, the Ontario and the Nova Scotia Conferences in place of the late Bishop Turner.

The fact that some of the Annual Conferences have elected delegates to the General Conference and that re-

ports are abroad that in some cases the basis of representation was not in keeping with the law, caused no little misgiving to the Council and they deem it their duty to ask that in all cases the law setting forth the basis of representation must not be overlooked, as any such practice tends to weaken the Church.

The five hundredth (500) anniversary of the martyrdom of John Huss, of Bohemia, the first martyr of the Protestant Church in Europe, is to be observed by the Christian World in July, but owing to the date being so near at hand the Council ordered that the celebration should take place in August, at a time to be designated in an order to be issued over the signature of the President of the Council.

An address to our people, intended to cheer them and strengthen their faith in the midst of the evils arising from conditions surrounding them, and others resulting from the sufferings of our brethren engaged in cruel and bloody warfare in Europe, was ordered to be prepared by the Chairman of the Council and published in our Church papers.

JOHN HURST,
Secretary of Council

ANNUAL MEETING OF FINANCIAL BOARD

Prof. John R. Hawkins, Financial Secretary A. M. E. Church, Makes Thir Annual Report for the Quadrennium

The Freeman
Washington, D. C., March 27, 1915

The Financial Board of the A. M. E. Church, per discipline, met at the Financial Secretary's office, 1541 Fourteenth street, N. W., Washington, D. C., on the above date with Bishop H. B. Parks, D.D., of Chicago, Ill., presiding.

Dr. T. W. Strong led in singing, "And Are We Yet Alive," etc.

The roll was called and the following members responded:

First District—Dr. M. W. Thornton.
Second District—Dr. C. H. Murray.
Third District—Dr. J. M. Gilmore.
Fourth District—Dr. J. C. Anderson.
Fifth District—Dr. J. R. Ransom.
Sixth District—Dr. R. H. Singleton.
Seventh District—Dr. R. W. Mance.
Eighth District—Dr. W. T. Strong.
Ninth District—Dr. G. B. West.
Tenth District—Dr. E. J. Howard.
Eleventh District—Dr. J. E. Starks.
Twelfth District—Dr. V. M. Townsend.
Thirteenth District—Dr. G. W. Ellis.
Fourteenth District—
Fifteenth District—Dr. C. E. Allen.

The President said, owing to the work before us, he would not make an address at that time, and in turn introduced the following visitors: Rev. S. H. Brown, of the Episcopal Church; Rev. Grimke, of the Presbyterian Church; Rev. Oliver, of the A. M. E. Zion Church; Rev. Stepheau, Metropolitan A. M. E. Church; Revs. M. F. Sydes, I. N. Ross, P. J. Jordan, M. W. Traverse, Dr. J. T. Jenifer, A. M. E. Church Historian; Prof. C. H. Stuart, National Correspondent; Prof. Cromwell, Dr. B. F. Watson, Secretary Church Extension; Rev. M. W. Clair, Dr. R. R. Wright, Philadelphia, Pa.; Mr. Finley Wilson, Editor "Washington Eagle;" Mr. Sims, representative "Washington Herald;" Mr. Nalle, Mr. Douglas, Mr. Archibald Grimke, Prof. Wesley, Howard University.

Bishop Parks responded in a happy mood, assuring the visitors representing the civil and industrial walks of life that their presence and words were appreciated.

The committees were announced, after which the Financial Secretary, Dr. J. R. Hawkins, read his annual report.

Report of the Auditing Committee.

To the President and Members of the Financial Board:

We, the Committee of Auditors, have examined the books, receipts, vouchers and all other papers appertaining to the Financial Department of the A. M. E. Church, and after a careful study of the administrative work of Dr. J. R. Hawkins, the Financial Secretary, we are glad to state that we are very highly pleased with his very efficient service, and especially the business acumen that has characterized the dispatch of the voluminous outlay of work entrusted to his care.

After a very carefully verified audit of the books, receipts and vouchers, we find that the tabulations indicated in the exhibits of his Annual Report are correct, all moneys being accounted for to the cent.

The report shows:

Department has realized, during the fiscal year	$83,007.37
Credit balance brought forward April 1, 1914	39,626.57
Grand total receipts to March 31, 1915	122,633.94
Grand total disbursements to March 31, 1915	88,232.76
Balance	$34,401.18

The above balance is marvelous, when we recall the fact that the burden of settling the claims of the defunct C. P. A. Society has been placed upon this Department, and our Secretary has adjusted $15,873 worth of claims for $11,817.64, thus saving to the connection $4,055.36.

Recommendations.

Reserve Fund for General Conference, 1916	$10,000.00
Reserve Fund for Liabilities of payroll and regular claims appropriated per budget	20,000.00
Balance	$4,401.18

The Secretary and his clerk deserve much credit for the year's work, and the appearance and business arrangement of the Department have our highest praise.

J. M. GILMERE,
J. R. RANSOM,
W. T. STRONG,
C. H. MURRAY,
R. W. MANCE,
Secretary.

(Adopted)

Report of Committee on Resolutions.

To the President and Members of the Financial Board of the African M. E. Church:

We, your Committee on Resolutions, have the honor of presenting for your consideration our third report, such as affects the interests of our department of connectional work, as set forth in the Annual Report of Financial Secretary J. R. Hawkins, for 1914-1915.

We note with pleasure and a sense of gratification the continued progress and hopeful conditions indicated as set forth by the splendid array of facts and figures which the Secretary's Report reveals.

Special consideration is given the business-like preparation of the Secretary's budget—so concise, specific, comprehensive and enlightening that its perusal is highly commended to the intelligence of the loyal and faithful of our Zion.

The responsibilities, problems and cares of this Department, its unforeseen trials, its direction and management of all interests so strongly set forth in the report; the strongest evidence of the capability and efficiency of him who was chosen to be the watchman and director of the cardinal affairs of the great Church.

With a continuance and growth in respect for the wisdom exercised, the will of the helpful influence of our highly esteemed president, Bishop H B. Parks, D.D., the co-operation and devotion of the Board; be it

Resolved, We express our constancy of our good president; of faith in, trust and endorsement of the splendid work of the Financial Secretary; the business-like manner in which the difficulties of the Department for the past year have been handled, disposed of and satisfied;

Resolved, We express our satisfaction and invite the confidence of the Church in the transaction on the part of the Secretary in meeting a crisis in connection with the failure of Lewis Johnson & Co., the particulars of which are set forth in the annual report, in which our thanks ars subscribed to the banking houses whose confidence in the record made possible their kind services and invalreport, in which our thanks are subuable aid.

Resolved, We note with pride the economy, the judgment and the management of the industrial conditions that have affected the general interests of our people: the consequent falling off in the Dollar Money from several conferences in certain sections of the Church for whom we express our sympathy and prayers.

Resolved, We commend the judicious adjustment of the Secretary with the claimants of the C. P. A., and the purpose to fully satisfy all outstanding claims by the close of the quadrennium.

Resolved, We appreciate the tact, persistence and faithfulness to service on the part of the Secretary in perfecting the Release Deed of the property of the Financial Department, a situation to the present that endangered the title to this important holding of the connection.

Resolved, That we express our thanks for the presence of the press and representative clergy and laity and their words of encouragement.

Resolved, A vote of thanks for the hospitable entertainment to the Board and visitors on the part of the affable Secretary and his amiable wife, Mrs. L. M. Hawkins; the kindness of the clerk, Miss P. H. McBain.

Most respectfully:
J. R. RANSOM,
Chairman;
C. E. ALLEN,
V. M. TOWNSEND,
R. H. SINGLETON,
E. J. HOWARD,
G. W. ELLIS,
M. W. THORNTON,
Secretary.

(Adopted)

M. E. CHURCHES TO UNITE

Plans for uniting with the Union American M. E. Church were discussed at the session of Maryland and Virginia district of the African Union Methodist Protestant Church, at St. James Church, Towson, Friday. Following the discussion, in which President Perry E. Robinson, Bishop P. A. Boulden of the Union American M. E. Church, and others took part, it was decided to appoint a commission to confer with the other denomination next month. The plan of coalition provides for the election of two more bishops.

The Sunday School auxiliary met Friday afternoon, and at night a platform meeting was held. At the opening session, Wednesday, President Robinson delivered an address reviewing the work of the denomination and urging that it merge with Union American M. E. Church. He also mentioned the fact that St. Luke's Church, Norfolk, had joined the C. M. E. Church.

Bishop Boulden preached Thursday night. Among the ministers introduced during the session were: Revs. W. D. Wood, A. Powell, P. H. Green, D. J. Russell, E. C. Brown and J. W. Brown.

The ordination of deacons and elders will take place Sunday afternoon, President Robison preaching the sermon. The conference will come to an end with the announcement of the appointments Monday night.

EDUCATIONAL BOARD OF A. M. E. CHURCH MEETS

The Star
Jacksonville, Fla., Feb 24.—At the meeting of the Board of Education of the A. M. E. Church held at Payne Watson College a few days ago, the needs of the various schools and colleges maintained by the denomination were discussed and $25,000 was appropriated toward their maintenance. Bishop W. D. Chappelle presided.

Prof. A. S. Jackson, the educational secretary of the denomination, told of the work being done in his department.

Considerable time was taken up by the board in discussing report of Rev. A. L. Gaines, of Baltimore, who represented the denomination at a conference held between the United States Commissioner of Education and the representatives of various educational interests working among the colored people of this country. The conference was held in Washington on February 2nd.

Dr. Gaines, in his report, recommended that the laws of the denomination be so changed as to center some definite authority in the Board of Education over the connectional schools. In order to further Dr. Gaines' suggestions and to recommend some action to be taken by the next A. M. E. General Conference, the board adjourned to meet at Nashville, Tenn., in June, just before the meeting of the Council of Bishops at Wilberforce University.

Dr. W.S. Scarborough, president of Wilberforce University, was unable to be present on account of illness.

Church – 1915

The Committee on Federation of Colord Methodists Hold a Joint Session at Cincinnati, Ohio, June 30, 1913

The Commissions on Federation of Colored Methodist Churches, representing the African Methodist Episcopal, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church in America, and the Colored People in the Methodist Episcopal Church, will hold their first joint session in Cincinnati, June 30, 1915.

The names of the Commissioners from each church shows that some of their ablest men have been selected.

From the African Methodist Episcopal Church the following are the Commissioners: Bishops B. L. Lee, chairman, Wilberforce, Ohio; Levi J. Coppin, Philadelphia, Pa.; and John H. Hurst, Baltimore, Md. Ministers: Rev. A. J. Carey, D. D., Chicago, Ill.; Rev. V. M. Townsend, D. D., Presiding Elder Little Rock, Ark.; Rev. G. W. Allen, D. D., editor, Columbus, Ga. Laymen: Prof. John R. Hawkins, financial secretary, Washington, D. C.; Prof. A. S. Jackson, educational secretary, Waco, Texas; Mr. Ira T. Bryant, Sunday School secretary, Nashville, Tenn.

From the African Methodist Episcopal Zion Church come Bishops J. S. Caldwell, D. D., chairman, Philadelphia, Pa.; Alexander Walters, D. D., New York, N. Y.; George W. Clinton, D. D., Charlotte, N. C. Ministers: The Rev. G. C. Clement, D. D., editor, Charlotte, N. C.; the Rev. J. S. Jackson, D. D., financial secretary, Birmingham, Ala. Laymen: President S. G. Atkins, A. M., Educational Secretary, Winston-Salem, N. C.; Hon. John C. Dancy, Church Extension Secretary, Philadelphia, Pa.; Mr. W. M. Trent, General Secretary Y. M. C. A., Atlanta, Ga.

From the Colored Methodist Episcopal Church come the following: Bishops C. H. Phillips, D. D., chairman, Nashville, Tenn.; R. A. Carter, D. D., Atlanta, Ga.; N. C. Cleaves, D. D., Jackson, Tenn. Ministers: The Rev. J. A. Bray, D. D., Educational Secretary, Birmingham, Ala.; the Rev. J. W. Gilbert, secretary African Missions, Augusta, Ga.; the Rev. J. A. Hamlett, editor, Jackson, Tenn. Laymen: Prof. D. C. Potts, Mississippi Industrial College, Holly Springs, Miss.; Prof. W. A. Bell, Jackson, Tenn.; Prof. G. F. Porter, Lane College, Jackson, Tenn.

From the Methodist Episcopal Church the Commissioners are: Bishops Theodore S. Henderson, D. D., chairman, Chattanooga, Tenn.; Wilbur P. Thirkield, D. D., New Orleans, La.; Thomas B. Neely, D. D., Philadelphia, Pa. Ministers: The Rev. R. E. Jones D. D., Editor, New Orleans, La.; the Rev J. P. Wragg, D. D., Secretary American Bible Society, Atlanta, Ga.; the Rev. R. E. Gillum D. D., District Superintendent, Mexico, Mo. Laymen: I. Garland Penn, A. M., Litt. D., Educational Secretary, Cincinnati, Ohio; Prof. E. H. McKissack, A. M., business man and financier, Holly Springs, Miss., and Mr. L. J. Price, merchant, Atlanta, Ga.

Each Commission will hold a session of its own on June 29. There will also be a great mass meeting of Negro Methodists of all these churches on the evening of that date. The joint session will be called to order by Bishop Theo. S. Henderson, the chairman of the Commission representing the Methodist Episcopal Church. The chairman of each Commission will follow as presiding officer of the joint session in the order of the appointment of the Commission.

The committee named by the colored commission of the Methodist Episcopal Church, namely, the Rev. R. E. Jones, D. D., New Orleans, La., the Rev. J. P. Wragg, Atlanta, Ga., and I. Garland Penn, Cincinnati, Ohio, have been diligent in securing the appointment of these commissions which are to meet and thus the first effort of this kind among the one million six hundred thousand Negro Methodists in America is about to be realized. Dr. I. Garland Penn, one of the secretaries of the Freedmen's Aid Society, as secretary of the Commission of the Methodist Episcopal Church, has been conducting the correspondence leading to the Joint Session. It is expected that the matters to be considered of a constructive nature will bear upon co-operative evangelistic and educational endeavors, the waste resulting from the duplication of churches and institutions and possible organic union.

The Joint Session will likely pay great attention to such recommendations as should be presented to the General Conferences of the various Methodist bodies for consideration and approval. The movement is the greatest ever inaugurated by Negro Methodists in America and will be looked forward to with great interest by the entire Methodist world.

erts, M. F. Hogling, F. F. King, Alexandria Champion, C. E. Smallwood, W. L. Washington, W. B. Minor, Arthur F. Wallace, A. H. Whitfield and Preston R. Vauls. Ordained Deacons Charles C. Nelson, Lawrence Maloy, James Hardesty and R. W. Stennett, C. A. Leftwich and A. A. Brown were given supernumerary relations; T. H. Brooks, J. W. Jackson, L. H. A. Moore, J. W. Lavatte, W. T. Harris, J. F. Chestnut were retired at their own request; A. F. Wallace made effective; A. P. Shaw transferred to the Little Rock Conference, and J. F. B. Coleman to the Lutheran Conference, West Africa. Received on trial, Josiah E. Peterson, L. H. Revel, Edgar A. Love. Julius C. Johnson left without an appointment to attend one of our schools. Mrs. Mollie Hickman presented the sum of $50 from the daughters of Conference of Asbury Church, Washington, D. C., to aid Conference Claimants' Fund. The Conference held two executive sessions. The following resolutions were offered by Dr. Lyon petitioning the Board of Trustees of Morgan College to appoint a colored man as dean: One on "Organized Union of Methodism in the United States;" one petitioning the Board of Bishops to appoint our resident bishop to preside over the next session of our Conference; one by Dr. J. W. E. Bowen asking concurrence of the Conference with the amendment on Bishops for Races adopted by the Mississippi Conference. All the resolutions were adopted. Conference obligated itself to raise $20,000 as an educational fund. The anniversaries and addresses were of a high character. The Epworth League, Rev. W. N. Holt, president; address, Dr. W. W. Lucas; Board of Sunday Schools, Dr. C. C. Jacobs; Freedmen's Aid, Dr. J. O. Spencer, Dr. I. G. Penn and Prof. Frank Trigg; Board of Foreign Missions, Dr. H. O. Musser of Indiana; Board of Education, Dr. McQuay; Temperance, Dr. J. N. C. Coggins; Veterans' Fund, Dr. C. C. Clemens, and Home Missions and Church Extension, Dr. I. L. Thomas. The Woman's Home Missionary Society of the Conference, Mrs. Fannie M. Clair, president, held a very profitable anniversary session on Saturday afternoon. The services at the church Sunday were attended by large congregations; 11 a. m., Bishop Cranston preached a great sermon from Matt. 10:34; at the 3 p. m. service, the ordination of deacons and elders. Richmond, Va., was chosen the seat of the next Conference. The stewards of the Conference had $4,260 to distribute. The statistician showed that the Conference membership is 30,552, an increase of 411. Benevolent collections during the year from all sources, $25,507. The Conference pastor, Dr. E. Lyon, and his good people did themselves great credit in making every provision for the entertainment of the Conference and the comfort of the brethren. The regular Conference resolutions were read by Joseph Wheeler; those referring to the Bishop were read separately. Conference having completed its business, Dr. N. M. Carroll motioned that after reading the minutes the Conference stand adjourned. Dr. M. W. Clair offered prayer. Bishop made a few appropriate closing remarks and read the appointments. Benediction by the Bishop. Conference adjourned without doubt as one of the best in its history.—S. H.

NEGRO BISHOPS WILL MEET HERE FOR CONFERENCE

Notable Gathering of Heads of African Methodists To Be Held

BY R. R. WRIGHT, JR., PH. D., Editor Christian Recorder, Philadelphia, Pa.

Beginning next Thursday morning, and continuing until Sunday, the 14th of February, there will meet in New Orleans the most notable gathering of negroes in this country—the Bishops' Council of the African Methodist Episcopal church, which will be held at St. James African Methodist Episcopal church, 218 North Roman street. These bishops will come from Philadelphia, Baltimore, Chicago, Wilberforce, Ohio; Atlanta, Little Rock Detroit, Columbia, S. C., and Nashville, and will represent more than six thousand churches scattered over this country and in foreign lands.

Perhaps no organization of negroes has a more interesting history than the African Methodist Episcopal church. Next Sunday, February 14, will be the 155th anniversary of the birth of its founder, Richard Allen, who was born a slave in Philadelphia, Pa., February 14, 1760, when slavery flourished in the North as well as the South. He was, however, an extraordinary man, even as a slave. He caused the conversion of his own master, who proposed to let him buy his freedom. He saved by working at odd times, and about 1780, purchased his freedom and that of his brother for $2000.

He then went out as a preacher. In 1784 he was present as a spectator at the first Methodist general conference at Baltimore, Md. In 1786 he located in Philadelphia after preaching in New Jersey, Delaware and Maryland. About this time the number of negroes, or as they were called then "Africans," belonging to St. George's Methodist church was very great—indeed, so great that the trustees thought it best to confine them to a certain portion of the church. Many of them, however, preferred to have their own church, so that in 1787 they withdrew from St. George's church and started an "African" Methodist church. In 1794, they purchased an old blacksmith shop and moved it upon a lot which they had purchased, and began worship here, "under their own vine and fig tree," in what they chose to call Bethel African Methodist church.

NOW WORTH BIG SUM.

This property cost less than $1000. It is still owned by the church and is worth to-day more than $100,000, and is the oldest piece of property owned by a large negro organization.

Allen was a great leader and soon had a flourishing church. Meanwhile in New York, New Jersey and Maryland, other independent negro churches were established. He conceived the idea of getting these together into one compact general organization. After visiting them he extended an invitation to meet in Philadelphia in April, 1816, to form a Christian denominational body under the name of the "African Methodist Episcopal church." This was done, and Richard Allen was elected and ordained the first bishop of this church, and the first negro

bishop in America.

The idea of having their own church, with their own pastor, with a negro presiding elder and a negro bishop, appealed to the negroes, and everywhere there were free negroes the church rapidly spread—into New England, into Ohio, Illinois, Indiana, Missouri and the West.

A church was started in New Orleans in 1848. In fact, the church in this city was the first one started in the South. After the civil war, however, this organization grew by leaps and bounds.

Soon it took not one bishop, or two, but six, then ten, then twelve and now fifteen to supervise the work. Churches were organized in every State in the Union and these at once became centers of great uplifting influence for the newly emancipated people. The preachers became the recognized leaders, so regarded by both races, and much of the progress of the negro is due to their intelligent and unselfish aid.

IS ACTIVE ABROAD.

But not only in America has the African Methodist Episcopal Church been active, but in Africa, South America and the islands. As early as 1820 Daniel Coker, one of the members of the first meeting in 1816, went to Liberia, West Africa, and started a church. In 1824 a minister named John Gordon went to Hayti and planted a mission, and in later days work has been started in Bermuda, Jamaica, Cuba, British Guinea, South America, Sierra Leone and Gold Coast West Africa, Cape Colony and other parts of South Africa. So great has the foreign work grown that it is now looked after by resident bishops. Bishop J. Albert Johnson is resident bishop of South Africa, and has his headquarters at Capetown. Bishop William H. Heard, a native of Georgia, is bishop of West Africa, and has his headquarters at Monrovia.

As early as 1798 a night school was started in Philadelphia. In 1844 an industrial school was proposed, and in 1856 the first negro university in the new world was started, named Wilberforce University, and now one of the largest negro institutions of higher learning in the country. There are operated under the auspices of this church the following institutions, each one named for one of its deceased bishops: Allen University, Columbia, S. C.; Morris Brown University, Atlanta, Ga.; Payne College, Cuthbert, Ga.; Edward Waters College, Jacksonville, Fla.; Payne University, Selma, Ala.; Campbell College, Jackson, Miss.; Lampton College, Alexandria, La.; Paul Quinn College, Waco, Tex.; Wayman Institute, Harrodsburg, Ky.; Payne Theological Seminary, Wilberforce, O. There are also the Shaffer High School in Liberia, West Africa; Turner Seminary, Shelbyville, Tenn., and Kittrell College in North Carolina, and institutions in Capetown, South Africa, and Georgetown, South America.

The members of this church have raised more than $3,000,000 to support their schools, and their graduates are scattered all over the world—where negroes are. Some are teaching the Filipinos; some are organizing and training the militia of Liberia, the negro republic of West Africa, and they are in every State in the Union in almost every honorable occupation of labor. A hundred African students have been trained in these schools for the purpose of going back to their homes to help raise their people. The watchword of the church is "self-respect and self-help."

OTHER DEPARTMENTS.

The oldest negro publishing house in the country is operated by this church at 631 Pine street, Philadelphia. Here all the hymn books, church disciplines and other church literature are published. Here, since 1852, the Christian Recorder, the oldest negro newspaper in existence, has been published. Here, since 1882, the oldest negro magazine, the A. M. E. Review, also has been published. Here many of the books written by negroes have been printed. The largest and without doubt best equipped negro publishing house is also operated by this church. It is the Sunday School Union at Nashville, which supplies nearly 300,000 negro children with their Sunday school literature, taking nearly fifty persons to do the work. This literature is written, printed and distributed by negroes. Connected with this department is a Sunday school journal called "The Young Allenite," a young people's journal called the "Allen Endeavorer," and a weekly paper, the Southern Christian Recorder.

The church started 100 years ago with less than 400 members; it now has three-quarters of a million; and raises annually about $4,000,000. Its property is worth $12,000,000. It has over 6000 churches and 7500 preachers. Its general financial scheme is based upon a tax of $1 for each member. This goes to pay the salaries of bishops, general officers, pensions of widows, retired bishops orphans, superannuated preachers, etc. Other departments are church extension, young people's, the Western Christian Recorder.

NEGRO CONVENTIONS CONCLUDE SESSIONS

Bishop Chappelle Flays National Adminsitration Because of Lynchings

After being in session at the St. James A. M. E. Church in this city for nearly a week, the meetings of Council of Bishops of the African Methodist Episcopal Church; the Woman's Missionary Association, and the Connectional Council of the church closed Sunday.

The most important business transacted in the last sessions of the Bishops' Council was the decision of the Bishops regarding the work of the two Women's missionary societies. The Bishops decided that both of the societies shall be governed by the same constitution. The women of the society which has been in session here have, all along, sent their money to the Missionary Headquarters at New York City, while the other society has expended its money under the direction of its own board of directors. A committee from the society which met here called on the Bishops and asked to be given the same privileges as the other society.

An interesting report from the Board of Missions showed the taking over of a number of members and ministers and much property from other denominations in the Island of Jamaica.

The commission which went before the Bishops regarding co-operation and connectional unity of the different branches of the colored Methodist churches, succeeded in securing the appointment of the following commission from the A. M. E. Church: Bishops L. J. Coppin, D.D., Philadelphia; John Hurst, D.D., Baltimore, and B. F. Lee, D.D., Wilberforce, Ohio; Elders G. W. Allen, D.D., Columbus, Ga.; A. J. Carey, D.D, Chicago, and V. M. Townsend, D.D., Little Rock, Ark., and Ira A. S. Bryant, LL.B., Nashville, Tenn.

The Bishops received a communication from the Connectional Council, of which Rev. J. G. Robinson, D.D., the official correspondent of the Council of Bishops is president, giving information as to the purpose of the organization.

The next mid winter session will go to Chicago. The annual session will be held at Wilberforce, Ohio, next June, in connection with the commencement exercises of Wilberforce University.

ARRAIGNS ADMINISTRATION.

Bishop W. D. Chappelle, of Columbia S. C., the president of the General Educational Board, will leave for Jacksonville Fla., Monday to attend the annual session of the board.

Bishop Chappelle preached a forceful sermon Sunday morning at Union Bethel Church. He urged the negro to wait watch and pray; to be patient. He arraigned the national government for claiming to not be able to prevent lynching, and held that the greatest heritage ever given to a people was the right of a trial by jury for every person charged with committing an offense against the law.

Bishop B. F. Lee, D.D., the secretary of the Council, preached at St. James Church Sunday morning. A platform meeting was held in the afternoon, at which time Drs. W. T. Vernon, president of Campbelle College, Jackson, Miss., and Dr. W. A. Fountain, D.D., president of Morris Brown College, and Dr. M. M. Ponton, ex-president of Morris Brown College, delivered addresses. Bishop C. S. Smith, of Detroit, preached at night. He discussed the European war, and the general effects on Christianity. Bishop Smith is one of the best informed men of the negro race. He has traveled in every civilized land upon the face of the globe, and all through Africa.

Dr. C. M. Tanner, of Atlanta, Ga., the author of a measure to collect a fund for aged ministers, and widows and orphans of preachers, preached Sunday night at the Tulane Baptist Church.

Bishop Evens Tyree, one of the most eloquent preachers in the connection, electrified the congregation to which he preached Sunday.

Bishop H. M. Turner, of Atlanta, Ga., in telling his experience to the congregation at St. James Church Sunday, said that for sixty-two years he had been preaching the Gospel.

Rev. M. R. Dixon, pastor of the St. James Church, and the local committee, with Bishop J. M. Conner leading, were generally complimented for the entertainment given the visiting delegation to New Orleans.

The following officers of the Woman's Home and Foreign Missionary convention were elected for the next four years: L. L. Turner, Ph.D., Atlanta, Ga., president; Sarah G. Simmons, Charleston, S. C., and Mary M. Jones, Dallas, Texas, vice-president; Lula M. Channel, Shreveport, La., secretary; M. L. Pearson, Greensboro, N. C., assistant secretary; Georgia L. Jackson, Clarksville, Tenn., corresponding secretary; R. C. Chappelle, Columbia, S. C., treasurer; Executive Board, W. T. Vernon, Jackson, Miss.; C. M. Tanner, Atlanta, Ga., and the officers above mentioned.

Wilda D. Robinson, Pine Bluff, Ark.; Annie L. Craig, Wilmington, N. C., and S. L. Dudley, Montgomery, Ala., were elected delegates to the A. M. E. General Conference, which meets in May, 1916, at Philadelphia, Pa.

OVER 3000 NEGROES MARCH IN PARADE

Negro National Baptist Sunday School Congress Comes to Close

A parade of more than 3000 Sunday school workers, from the Sixteenth Street Baptist church to the Sixth Avenue Baptist church, Sunday afternoon, followed by a mass meeting at the latter church at which Belton Gilreath, Dr. B. F. Riley of Birmingham and the Rev. E. D. Mitchell were the speakers, practically closed the tenth annual session of the National Baptist Sunday School congress, which has been in session in this city for the past week.

The extent of interest manifested by the negroes of Birmingham was shown by the large number of Sunday school workers in line. Practically every negro Baptist Sunday school in immediate Birmingham was represented in the line of march, including officers, teachers and larger students. The Metokas, the men from abroad, and the Galedas, the girls, occupied one of the most conspicuous sections. Five hundred negro dolls, sent down from the national Baptist publishing board for the occasion, were insufficient to accommodate the small girls who wished to participate in the parade, and many of them had to parade without them. A little more than 400 boy cadets were in line. The parade mobilized at the Sixteenth Street Baptist church, Sixteenth street and Sixth avenue, north, and proceeded down Sixth avenue to Eighteenth street; Eighteenth street to Avenue F; Avenue F to the Sixth Avenue Baptist church, where the mass meeting was held.

The church was rapidly filled, and an overflow meeting held at the Shiloh Baptist church, three blocks away, which was precided over by Dr. John E. Ford of Jacksonville, Fla. Unable to gain admittance to the Sixth Avenue Baptist church, the crowd was led to the Shiloh church by the Shiloh Sunday school, accompanied by all the Metokas in line. Fully 1000 people attended the overflow meeting, which was addressed by Dr. T. W. Walker, Dr. W. H. Crawford, commander of the boy cadets; H. W. Russell of Tennessee, for the Sunday school superintendents, and S. H. Johnson of Tennessee, representing the Metokas. The principal address at this meeting was made by Dr. E. W. Hawthorne, Nashville, who spoke on "The Sunday School, the World-Wide Movement."

Dr. C. H. Clark presided over the big mass meeting at the Sixth Avenue Baptist church, where the principal address was delivered by Dr. E. D. Mitchell of Lexington, Ky., on "The Essentials of Race Building," which he held to be Christian education, Christian religion and Christian economy. Other addresses were made by Belton Gilreath and Dr. B. F. Riley of Birmingham.

With a Bible conference Monday morning, the congress will conclude its meeting.

VIRGINIA BAPTIST S. S. CONVENTION

(Special to Journal and Guide)

Gordonsville, Va., August 21.—The Fifteenth AnnualSession of the Virginia Baptist S. S. Convention held with the Mt. Pisgah Sunday School, August 17, to August 20, 1915. President Prof. James Lee announced as the Motto for the Convention: "Patience, Peace and Progress."

Tuesday evering the Virginia Sunday School Convention assembled in its 15th Annual Session with the above named school. The Convention was deligatfully entertained with a programme rendered by the Mt. Pisgah Sunday School.

Wednesday morning the convention was properly opened; Revs. J. A. Harrold, T. H. Shorts and R. A. Green, leading in devotional exercises. Welcoming addresses were made by Rev. L. D. Brewer, the pastor of the Pleasant Grove Baptist Church and Miss Edmonia Hughes. Responses by Dr. W. T. Hall of Philadelphia and Miss Inez Reynolds.

Dr. Hardy of Charlottsville a pleasant visitor, addressed the convention briefly. The B. Y. P. U. State Convention met in connection with the Sunday School Convention. Both bodies were well attended.

Many distinguished visitors were present. Dr. W. H. Moses, president of Guadaloupe College, of Texas, was present and electrified the convention in his masterly discussion of the Life of Jesus. Pres. R. C. Woods of the Virginia Theological Seminary and College, earnestly discussed the Educational work of the State. Deacon A. Humbles also spoke. Mayor W. M. Ross of Gordonsville, extended to the convention a strong and cordial welcome on behalf of the citizens. Dr. C. D. Henderson of Newport News, responded to the mayor. Dr. A. A. Galvin, at his best, represented the Virginia Baptist State Convention. Many interesting subjects were discussed by the noted men and women present.

The following is the list of officers elected for the ensuing term: President, Jas. S. Lee, Newport News; first vice-president, W. J. Gunnell, Charlottsville; second vice-president, G. R. Marable, Roanoke; third vice-president, Mrs. D. Baptist Faulkener-Ashburn, Lynchburg; fourth vice-president, Miss Pearl Davidson, Lynchburg; fifth vice-president, Miss Sarah Brown, Roanoke; corresponding secretary, J. K. Trent, Roanoke; recording secretary, Miss M. N. Taylor, Danville; statistical secretary, R. H. Fontleroy; treasurer, W. R Smith, Lynchburg.

$766.16 was raised by the convention.

Certificate of Incorporation of the National Baptist Convention of the United States of America.

National Baptist Union - Rev
7/13/15

United States of America District of Columbia. ss.

We, the undersigned citizens of the United States, of full age and a majority of us residents of the District of Columbia, having been authorized so to do by a resolution of the National Baptist Convention of the United States of America, theretofore an unincorporated voluntary association, being desirous of having said National Baptist Convention of the United States of America incorporated as a membership corporation for missionary, educational and religious purposes pursuant to and in conformity with the acts of Congress and the laws of the United States providing for and regulating corporations in the District of Columbia, have associated ourselves together for the purpose of becoming a body politic and corporate, and in order that we, and those associated with us in said National Baptist Convention shall hereafter be and become in law a body politic and corporate do make, sign, acknowledge and declare this Certificate as follows:-

This Association shall be known in law by the name of "THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA."

A. This corporation shall have full power and authority to make, use and have a common seal with such device and inscription as it may deem proper, and may change or alter the same at pleasure, and shall have the right to sue and be sued at law or in equity, plead and be impleaded in any and all courts in all manner of suits, pleas, complaints, causes, matters and demands whatsoever, as fully and effectively as a natural person; and may make and adopt a Constitution and by-laws or either or both for its government and the government of its members, and may do any and all things needful for its government and the promotion of its affairs as fully and effectively as though it were a natural person.

B. This corporation shall have the same right to take, receive, hold and enjoy all kinds of property, real, personal or mixed as fully and completely as a natural person, and may use and dispose of the same in accordance with the law and in conformity with the objects and purposes expressed in this Certificate.

C. This corporation shall take over all the rights, powers, privileges and properties, interests, control, assets, claims demands and liabilities of the former unincorporated voluntary association heretofore known as the NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA, and all the former Boards created by and under the control of the said unincorporation association, whether said Boards be incorporated or unincorporated, shall be and remain subject to and under the direction and control of this corporation, and shall in every respect be surbordinate to this corporation and to its officers and directors.

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ARTICLE 1.

ARTICLE II.

The term for which this corporation is organized shall be perpetual.

ARTICLE III.

The particular business and objects of this corporation shall be to promote the growth and propogation of religion, morality and intelligence among the races of mankind by engaging in missionary work in the United States of America, and upon the Continent of Africa and elsewhere, by fostering the cause of education and by publishing and circulating religious literature, and in providing the necessary ways and means for carrying on such work.

ARTICLE IV.

That the number of Directors who shall have the management of the affairs of this corporation for the first year of its existence shall be seven (7), That at the first annual session of this corporation the number of such directors may be increased to such number as the corporation may decide upon, and the time, place and manner of their election shall be provided for in the by-laws. The names and places of residence of the persons to be directed of this corporation until its first annual meeting are as followers:

Names	Residences.
M. M. Rodgers,	La Grange, Texas.
S. E. Griggs,	Memphis, Tennessee.
C. H. Parrish,	Louisville, Kentucky.
W. Bishop Johnson,	Washington, District of Columbia.
A. Willbanks,	Washington, District of Columbia.
H. Powell	Washington, District of Columbia.
M. W. D. Norman	Washington District of Columbia

ARTICLE V.

In addition to the powers granted to and vested in this corporation by operation of law, this corporation is also hereby given the express and exclusive right, authority and control over the management and properities of the following auxiliary Boards, which were heretofore created and established by the National Baptist Convention of the United States of America, prior to its incorporation, namely.

The National Baptist Publication Board, incorporated under the laws of the State of Tennessee:

The Foreign Mission Board of the National Baptist Convention, incorporated under the laws of the State of Kentucky.

The Baptist Young People's Union Board, incorporated under the laws of the State of Tennessee:

The Woman's Auxiliary Board incorporated under the laws of the District of Columbia.

That said Auxiliary Boards and their officers and directors shall have and exercise no power or control over the affairs and properties of said Boards independent of this corporation, and said Boards shall forthwith amend their charter so as to show that each and all of said Boards are under and subject to the jurisdiction and control of this corporation. And this corporation shall have the exclusive right and power at its annual session, or at such other time as shall be provided in the by-laws to nominate and appoint the officers, managers or directors for each and all of said auxiliary boards.

ARTICLE VI.

That the annual meetings of said corporation shall be held at such times and places in the United States of America, as shall be provided in its by-laws, or as shall be fixed by resolution of its Board of Directors.

In Testimony Whereof, we have hereunto made and signed this Certificate in duplicate, and have hereunto set our hands this 17th day of May, one thousand nine hundred and fifteen. M. M. Rodgers, Sutton E. Griggs, C. H. Parrish, W. Bishop Johnson, A. Willbanks, H. Powell M. W. D. Norman.

COUNTY OF FAYETTE, ss.
STATE OF TEXAS,

I, Robert E. Moss, J. P. and ex-officio, a duly qualified and acting Notary Public, in and for the County of Fayette and State of Texas, do hereby certify that on this 27th day of April, 1915, personally appeared before me M. M. Rodgers, to me known and known to me to be one of the individuals named in and who executed the foregoing certificate, and he then acknowledged before me that he executed the same for the purposes therein set forth.

ROBERT E. MOSS, J. P. & Ex-officio
(NOTARIAL SEAL) Notary Public,
Fayette County, Texas.

* * *

STATE OF TEXAS,
COUNTY OF FAYETTE, SS:

I, Robert E. Moss, J. P. & Ex officio duly qualified and acting Notary Public in and for the County of Fayette and State of Texas, do hereby certify that on this 27th day of April, 1915, personally appeared before me Sutton E. Griggs, proven to me on the oath of M. M. Rodgers to be one of the individuals named in and who executed the foregoing certificate and he, then acknowledged before me that he executed the same for the purposes therein set forth.

ROBERT E. MOSS, J. P. Ex officio.
(NOTARIAL SEAL) Notary Public,
Fayette County, Texas.

* * *

STATE OF KENTUCKY,
COUNTY OF ——— SS:

I, Lee L. Brown, a duly qualified and acting Notary Public, in and for the County of Jefferson and State of Kentucky, do hereby certify that on this 30th day of April, 1915, personally appeared before me C. H. Parrish, to me known and known to me to be one of the individuals named in and who executed the foregoing certificate, and he then acknowledge before me that he executed the same for the purposes therein set forth.

(NOTARIAL SEAL) LEE L. BROWN,
Notary Public, Jefferson County, Ky.
My commission expires February 9th, 1918.

* * *

DISTRICT OF COLUMBIA,
CITY OF WASHINGTON, SS:

I, Jeannette Carter, a duly qualified and acting Notary Public, in and for the District of Columbia, and City of Washington, do hereby certify that on this 17th day of May, 1915, personally appeared before me W. Bishop Johnson, A. Willbanks, Walter H. Powell and M. W. D. Norman, to me severally known and known to me to be four of the individuals named in and who executed and foregoing certificate and they then acknowledged before me that they executed the same for the purposes therein set forth.

(NOTARIAL SEAL) JEANNETTE CARTER,
Notary Public.

($.10 Int. Rev.
(Stamp affixed.)

* * *

OFFICE OF THE RECORDER OF DEEDS,
DISTRICT OF COLUMBIA.

This is to Certify that the foregoing is a true and verified copy of the Certificate of Incorporation of the National Baptist Convention of the United States of America; and of the whole of said Certificate of Incorporation, as filed in this Office the 17th day of May, A. D., 1915, and recorded in Liber No. 31, folio 312, et seq., one of the Incorporation Records of the District of Columbia.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of this Office this 2nd day of June, A. D. 1915.

Deputy and Acting Recorder of Deeds.

AN APPEAL TO THE COLORED PEOPLE OF THE COUNTRY.

(Continued from last issue.)

I do not come as a beggar for myself, but as a solicitor for aid with which to help you to the consummation of the purpose which drew me into the work. The barriers are giving way in all directions and interest in behalf of the Negro is taking the place of prejudice. I have been open, bold, frank, and never had a double message. I have spoken alike to both races. This I expect to continue. It is my desire to give the remainder of my life to the uplifting of the colored raec in the United tSates, but this I cannot longer do without aid. Two great meetings I have recently attended, the Southern Sociological Congress and the Southern Baptist Convention. At both these meetings large place was given to the discussion of what can we do for the brother in black. I asked for a delegation of messengers appointed by the Southern Baptist Convention to go as the bearers of a fraternal message to the next National Baptist Convention at Chicago. Promptly five brethren were appointed every one of whom declares that it is his purpose to go. The committee as named by the president of the convention are: B. F. Riley, E. Y. Mullins, J. M. Frost, W. W. Landrum, and A. J. Barton, every one of whom is a staunch friend of the colored brother. We shall ask that the National Baptist Convention appoint fraternal messengers to our convention hereafter. So here goes the race problem in the South. We stand in the dawn of a brighter day for both races, God be abundantly praised. Your second Emancipation must come through the doorway of Christianity. When you get the hearts of people, you get them.

We must not suffer the work to stop now. I am anxious to be active every day and night in behalf of your people. Will you aid me? I cannot believe that this call will be made in vain. A little from many will supply all the needed aid. Don't hesitate to send because you can send but little. I will acknowledge the receipt of every cent, and if it is deemed proper will publish the names and amounts of the givers in the National Baptist Union-Review. I think that this should be done, if the paper will publish the names and amounts. Let no one give, who will not willingly give, and in confidence that it will not be misused. Let churches, societies, and individuals come to my aid at a time when it is sorely needed to press a work the success of which is already within sight. Send any amount to my address, 2033 13th Avenue, S., Birmingham, Alabama. The future success of the work depends on you, and I can with confidence promise success if the aid is afforded. Will you aid me to aid you and your children and your children's children? The question settled now within the next few years, will mean its settlement for all time and together we can dwell side by side in our own America, the common country of both white and black.

In the name of God and of Humanity,

B. F. RILEY.

BISHOP FLIPPER BOLTS FROM BISHOPS' COUNCIL

Defeated As Candidate for the Position of Secretary of Council

WAS ASSISTANT SECRETARY

Bishop Lee, Former Secretary, Be Senior Bishop After Death Turner, and Flipper T. Be Promoted Down — Wali Bishops

Special to THE N
WILBERFORCE,
cil of Bishops of the
which met at Wilberforce
last week, was the scene of a sto
episode when the question of the election of a successor to Bishop Benjamin F. Lee as secretary of the council came up. Bishop Lee has been secretary of the council for years, but the recent death of Bishop Henry M. Turner elevated him to the position of senior prelate.

The friends of Bishop James S. Flipper of Atlanta thought that, inasmuch as he had been assistant secretary of the council, he should be the logical successor of Bishop Lee.

Some of the bishops remembering that Bishop Flipper had assailed the Council of Bishops through the church papers about four years ago, thought it would not be fitting to elect him to such an important position. Bishop Flipper, in his letters to the church organs, charged that the council had not adopted a rule of action for its guidance during the fifty years that it had been in existence and made other severe criticisms, declaring that he did not intend to attend its sessions again.

Flipper Had Criticized Brother Bishop.

He was also chagrined by the fact that the bishops would not try some charges that had been made against the administration of the late Bishop Gaines. In accordance with his threat to remain aloof from the sessions of the bishops, Bishop Flipper did not attend a session of the council for the next eighteen months. He, however, attended the one held at Mobile. When the prelates met at Atlanta he attended, but, it is claimed, had a serious disagreement with some of his colleagues. He missed the one at New Orleans last February.

When the name of Bishop John Hurst was proposed as the successor to Bishop Lee as secretary and his election seemed assured, the friends of Bishop Flipper arose and declared that sectional considerations caused the bishops to overlook the fact that he (Flipper), having served as assistant secretary, should get the secretaryship.

Southern Bishops Incensed.

Bishops Flipper, William D. Chappelle and James M. Conner, each of whom lives in the South, made bitter speeches against their colleagues from other sections of the country, charging that the South was being discriminated against.

The right of the bishops to elect a secretary at this time was also questioned, and Bishop Flipper, it is said, refused an election rather than admit that right. The three bishops from the South then took trains for their respective homes, and the election of Bishop Hurst followed.

The stand of the Southern bishops created a sensation among the many ministers and laymen who had been attracted here both by the sessions of the bishops and the commencement of Wilberforce University.

The Southern ministers in attendance adopted a resolution, which claimed that the turning down of Bishop Flipper would be detrimental to the interests of the church in the South.

Bishop Charles S. Smith was chosen to preside over the conferences of the late Bishop Turner.

NEW ORLEANS, PICAYUNE.

FEB 1 1915

NEGRO WOMEN HOLD IMPORTANT SESSION

Missionary Convention Is Attended by Nearly 300 Delegates

Nearly three hundred negro women prominent in the missionary work of the African Methodist Episcopal Church were present at the second day's session Wednesday, of the Women's Home and Foreign Missionary Convention at the St. James A. M. E. Church.

A very interesting meeting was held Wednesday morning. The president, L. L. Turner, appointed the following a chairmen of comittees: Credentials—J. D. Mosley, Alabama; Badges, H. E. Carolinia, Arkansas; Auditing, W. D. Robinson, Arkansas; President's address, R. T. Mathews, Georgia; State of the Organization, W. D. Robinson Arkansas; Allen Day, M. Jones; State of the Country, S. B. Dudley, North Carolina; Ways and Means, S. G. Simmons, South Carolina; Memos, L. M. Channell, Louisiana; Juvenile Work, C. C. Cargile, Georgia; Minute Money, W. B. Lawrence, Georgia; Constitution and By-Laws, J. A. Hadley, Georgia; Mother's Meeting, G. D. Carnes, North Carolina; Special Rally, J. M. Conner, Little Rock; Finance, W. D. Chappelle, South Carolina; Resolutions, G. L. Jackson, Tennessee.

Bishop J. M. Conner preached a sermon on missions to the convention. The sermon set forth the fact that the questions which are affecting Europe and the rest of the world will only be setled as the world takes hold of the Gospel of Jesus Christ.

Bishop H. M. Turner, the founder of the Woman's Home and Foreign Missionary Society, addressed the convention.

The committee on Credentials made a partial report which showed that eleven states were represented with upwards of three hundred delegates.

Many leading ministers from all sections of the country were present and addressed the meeting. Among them were Rev. W. A. Fountain, D. D., President of Morris Brown College, Atlanta; Rev. W. T. Vernon. D. D., Ex-Register of the U. S. Treasury, Jackson, Miss.; Dr. W. W. Beckett, Columbia, S. C., President of Allen University; Prof. A. S. Jackson, Waco, Texas, Commissioner of Education for the A. M. E. Church; Rev. A. H. Hill, D. D., Little Rock, Ark., Rev. R. R. Wright, Ph. D., Philadelphia, Pa., Editor The Christian Recorder; Rev. G. W. Allen, D. D., Editor The Southern Christian Recorder, Columbus, Ga.; Rev. Julian C. Coldwell, D. D., Kansas City, Secretary of the Young People's Allen Christian Endeavor League; Prof. Ira T. Bryant, LL. D., Nashville, Tenn., Secretary-Treasurer of the A. M. E. Sunday School Union.

Dr. C. M. Tanner, of Atlanta, Ga., spoke in favor of a better support for the superanuated minister. Bishop W. D. Chappelle, of South Carolina, spoke in the interest of the women of the South. He said, "I look upon the men and women who labor in our southern field as being the very bone and sinew of the church. We raise three-fourths of the money that it takes to run the church, and I am in favor of you handling and spending your own money."

Bishop Joshua H. Jones, of Ohio, who presides over Tennessee and Alabama, addressed the convention. Belle Taner Temple, of Pittsburg, Pa. E. Robinson, of Chicago, and Emily C. Kinch, of Philadelphia, a returned missionary from Africa, also delivered addresses.

Last night, there were several fraternal addresses made from other branches of the missionary work, which are located in the north and west. The delegates from Arkansas and Oklahoma made their financial reports. The fraternal addresses were delivered by Rosa Johnson, of Cleveland, Ohio, and Belle Taner Temple, Pittsburg, Pa. The widow of the late Bishop James A. Handy, of Baltimore, president of the Parent Mite Missionary Society, is visiting the convention.

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ADMISSION OF PREACHERS.

We have recently visited many Annual Conferences and examined classes on admission. We present herewith facts from two typical classes in different Episcopal Districts.

In one Conference there were seventeen persons admitted. The following will give something of their condition as to age, family and education:

Age.	Number in family	Grade in School.
25	2	4
28	3	2
29	5	6
30		4
32	6	8
33	5	4
34	3	2
34	4	3
34	4	4
34	3	6
36	3	8
37	9	6
39	6	4
39	4	4
39	9	5
40	9	5.
40	5	
Average age 34.1 years	5 persons	5.3

It is seen that the average age of those admitted was 34.1 years; that the brother when he comes in brings a family as high as nine and averages 5 persons, and that the training averages the fifth grade by the most liberal calculation.

The result of the examination of the class for admission in the other Conference in another District was as follows:

Age of Applicant.	His Grade in School.	Number in His Family.
38	6	12
34	5	5
30	4	8
33	6	5
31	3	5
38	6	9
19	8	single
25	3	2
35	5	5
31	6	6
37	4	2
24	8	2
24	8	3
18	8	single
25	6	single
Average age: 29.5	5.7	5.3

In this Conference the age is slightly lower, while the grade in school is about the same and the size of the families of the married ones about the same.

These figures are typical and deserve study. For a man to enter his life's work past thirty years of age is a serious disadvantage, especially when he has poor intellectual equipment. It means that his training has stopped at about 14 or 15 years of age and that he has for about 15 or 16 years made no particular intellectual advancement, and that the keen edge of intellectual acquisition has been dulled and he is doomed to be only a hanger-on in the vast majority of cases, and an incompetent worker at best.

Now to enter a life's work at thirty years is not bad for the man who is thoroughly prepared in heart and mind, though with him it is late. But when the man has no preparation it is a serious handicap.

Now when there is added to the years, and to the lack of preparation a family of five persons the situation becomes at once serious. The average age of the Negro at death is about 30. The average age at death of those who reach the age of economic independence is about 46 years which means that these ministers will give only about 16 years to the ministry on the average. Starting as they do without equipment, the vast majority of them will fall out of the ranks long before death and possibly give an average of ten years of more or less incompentent service. They will leave widows and orphans with greater rapidity than they can build up self-sustaining work, and then dissatisfaction will grow.

But another element enters. One naturally asks if these men stopped school at 14 years of age and entered the ministry at 30, what have they been doing these 16 years? And the answer to that question is most illuminating. It will be found that in many cases there has been experiment and failure in other occupations, and finally the ministry has been chosen—often as an experiment.

But still another factor enters. Most of these men do not have any intelligent idea of the Scripture, have never made any analysis of a single book, do not know anything of the life and teaching of Jesus in systematic form, know but little of the history of the church, do not know the discipline and polity of the church. How can they succeed?

But that is not all. We may possibly excuse men who do not know the letter of the law if they are on fire with the spirit—if they maintain so high a character in their communities as to make them models of Christian manhood. But too many of these men confess to irregularities such as drinking a little whisky, smoking, and some are even separated from their wives.

Now, as the watchman on the tower, we speak with charity. We speak with love, but we must call attention to these facts. With the people hungering for the gospel, shall we not give them a competent ministry?

The African Methodist Church is one hundred years old. She must not go backward. She must guard the gate.

Is it true that God will not call men until they are thirty years old?

Is it true that God will not call men until they have families of five?

Is it true that God will not call men after they have passed the sixth grade?

Or does God call Samuels as he did of old, and there are only needed Elis to direct these Samuels?

The church must stir herself to get young men into her folds, to get better trained men.

ANNUAL MEETING OF BOARD OF MISSIONS

The Board of Managers of the Missionary Department of the A.M.E.Church, Met Recently in the Headquarters, New York City—Secretary's Books Audited—Management Commended.

The Board of Managers of the Missionary Department, A. M. E. Church, met in its annual session at missionary headquarters, 61 Bible House, New York City, Wednesday morning, June 23, 1915, with Bishop C. S. Smith, D.D., president, presiding. After religious services led by Rev. D. H. Johnson, D.D., of South Carolina, the roll call showed the following members present: Bishop C. S. Smith, D.D.; Bishop John Hurst, D.D.; Rev. J. W. Rankin, D.D., Secretary-Treasurer; 1st District, Rev. A. L. Murray, D.D.; 2nd District, Rev. S. S. Morris, D.D.; 3rd District, Rev. C. S. Williams, D.D.; 4th District, Rev. N. J. McCracken, D.D.; 5th District, Rev. N. C. Buren, D.D.; 6th District, Rev. W. D. Johnson, D.D.; 7th District, Rev. D. H. Johnson, D.D.; 8th District, Rev. J. W. Washington, D.D.; 9th District, Rev. J. A. Lindsay, D.D.; 10th District, Rev. R. S. Jenkins, D.D.; 11th District, Rev. S. A. Harris, D.D.; 12th District, Rev. C. R. Tucker, D.D.; 15th District, Rev. T. A. Smythe, D.D. Mrs. L. L. Turner, President, W. H. and F. M. Society, was absent because of the recent death and great sorrow which she sustained in the death of her late husband, Bishop H. M. Turner, D.D., LL.D., and Mrs. M. F. Handy, President W. P. M. M. Society, also was absent for providential cause. After some very appropriate and weighty remarks touching the foreign fields and the church's relation thereto, by Bishop Smith, Dr. Rankin came forward and read his report. The report was quite comprehensive and showed great missionary activity on the part of the Secretary. The auditing committee who had charge of the books, vouchers, etc., reported as follows:

61 Bible House, New York City.
June 22, 1915.

To the President and Members of the Board of Missions:

We, the committee appointed to audit the books of the Secretary-Treasurer, Rev. J. W. Rankin, D.D., beg to submit our report. As per order of the Board of Missions, your committee met Monday, June 21, at 10 A. M., in the office of the Secretary, who placed in our hands the books, vouchers, returned checks and receipts. After careful examination of the same, we find the books to show a balance brought forward April 1, 1914, $6,014.38; the receipts for the year ending March 31, 1915, $44,720.08, making a total cash of $50,734.46. Also we find that $48,345.58 have been disbursed for tabulated items found upon the books and verified by receipts, vouchers and returned checks, leaving a balance of $2,388.88. We heartily commend the secretary for the excellent management of the office.

Respectfully submitted,
J. A. LINDSAY,
N. C. BUREN,
D. H. JOHNSON,
Committee.

Every item of the Secretary's report would be valuable information to the connection, but space will not permit us to stretch out all before you in this writeup. The Easter collection by districts not only reflects the liberality of our people, but reveals, also, in a striking manner the district pride and influence brought to bear by each bishop in his district. The figures talk for themselves:

Easter Collection for 1914.	
First District	$907.63
Second District	1,364.56
Third District	944.81
Fourth District	1,234.37
Fifth District	1,219.15
Sixth District	1,503.97

Seventh District	895.96
Eighth District	345.28
Ninth District	859.95
Tenth District	271.66
Eleventh District	1,148.97
Twelfth District	406.96
Thirteenth District	214.86
Total	$11,317.13

As the four per cent. Dollar Money Fund set aside by the General Conference for mission purposes is the result of long and continued agitation throughout the church in the interest of the struggling mission preacher, the amount sent out by the General Secretary to each Episcopal District the past year is indeed cheering:

Amounts of Four Per Cent. Dollar Money Sent to Each District This Year.

First District	$236.50
Second District	450.00
Third District	500.00
Fourth District	640.00
Fifth District	232.55
Sixth District	550.00
Eighth District	795.00
Ninth District	815.00
Tenth District	485.00
Eleventh District	298.00
Twelfth District	669.82
Fifteenth District	454.00
Total	$6,125.87

Quite a number of recommendations were brought before the Board by Dr. Rankin and the following were favorably passed upon by the Board: The Board by action accepted the work in the Islands of Jamaica, British West Indies, including five clergymen and their congregations, viz: Rev. Alfonse Dumar, in charge of Allen Temple and Refuge Mission, Kingston, Jamaica: membership, 32; two preaching points. Rev. George T. Hellar, in charge of Mt. Olivet and Robinsonville Circuit; two preaching points, membership, 153. Rev. George S. Paterson, at Temple Hall Station Mission; membership 141. Rev. O. H. Williams, at Morant Bay Circuit: two preaching points, membership 599. Rev. Wilfred T. Bailey, at Old Arbor Circuit; two preaching points: membership 130. Total membership brought into the A. M. E. Church through this action, 1,055.

The Board decided to purchase ground and as soon as the funds will permit build a Central Mission House in Kingston, Jamaica, and also a model church in that city. The Board favorably passed upon purchasing ground for a schoolhouse in San Pedro de Maceris and also agreed to aid the church (St. Paul) at Port au Prince, Haiti. The Board endorsed the recommendation of Dr. Rankin, viz: that at our earliest opportunity a Central Mission House be built in Monrovia, Liberia, suitable for the entertainment of a Bishop or Superintendent in our West African work. Thus it will be seen, that the A. M. E. Church through her representative leader, Dr. Rankin, is earnestly and rapidly coming into her own to the honor and glory of God and African Methodism. There is no doubt to it, Dr. Rankin is getting himself in close touch with all the interest of the missionary department. He is making his work a real study. He is not willing to sit down on the information sent in by missionaries about the work, but has been to see about some of it for himself. It is strikingly interesting to hear him say: "I have been on the field and such is the condition at this point." This "Texas giant"—this "diamond in the rough," as some of his close friends are pleased to call him, has already agreeably surprised not a few of the doubters and demonstrated beyond doubt that the African Methodist Episcopal Church had a ram caught in the Texas thicket by his horns, fully competent to satisfy every demand of African Methodism touching the Missionary Department. The Board by action commended the good work of Dr. Rankin and endorsed him for another term. I would suggest to those who contemplate running for this office at our next General Conference in Philadelphia next May, go and borrow a little lightning from the clouds and grease your feet thoroughly, for you will need it on the home stretch making to this office. Dr. Rankin wants it thoroughly understood that he will not be a candidate for Episcopal honors at our forthcoming General Conference, but is willing and ready to continue his work of extending the borders of our Zion through the missionary department. The faithful work of our women under the supervision of Mrs. Mary F. Handy, President M. M. Society, and Mrs. L. L. Turner, President W. H. & F. M. Society, for the past year is worthy of great praise. In spite of financial depressions which have prevailed throughout the country since our last Board meeting, the report shows that the Mite Missionary women have placed upon the altar for the sacred cause of missions $4,808.61, and the W. H. and F. M. women $4,883.39. This amount does not include the work done for home purposes. These totals show that the missionary interest is increasing as the years come and go. The Board showed its appreciation of the eminent ability and services of Bishop C. S. Smith to the church and race through commendatory resolutions touching his addresses on "Raciality and Nationalism in the Acid Test," "Muffle the Church Bells" and "Digest of Proceedings of the Federated Council of Bishops of the A. M. E., A. M. E. Zion and the C. M. E. churches." Bishop Smith is one of the strongest thinkers of the race. In fact, he ranks among the first class thinkers and writers of any race. The interest of African Methodism and the race in general has a bulwark of defense in Bishop C. S. Smith. Bishop John Hurst rendered valuable services at the Board, especially when questions relating to our foreign work were being discussed. He is a smooth diplomat and fully qualified to grapple with complex problems, not only in America, but also in foreign fields. Among the many visitors who looked in upon us, we mention the following: Dr. R. C. Ransome, Dr. John R. Hawkins, Dr. B. W. Arnett, Dr. C. P. Cole, Mrs. M. A. Rankin, Mrs. C. P. Cole, Mrs. M. S. Edwards, Mr. and Mrs. Lofton and Prof. Charles Stewart. Appropriate and suitable remarks were adopted on the death of Bishop Turner and following missionaries: Dr. Sealy, Rev. Charles F. Caesar, Rev. J. S. McClain. The Board by vote tendered its thanks to the two lady clerks: Miss R. H. Jackson and Miss Viola Harris. The auditing committee: Rev. D. H. Johnson, Rev. N. C. Buren, and that other disciple will not soon forget their entertainment at the home of Dr. and Mrs. Rankin, who served them with dinner in good old Texas style. Your reporter, en route home, touched Atlantic City, where the Rev. Dr. H. P. Anderson has broken all records and is still in charge. Also, we spent a few hours in Philadelphia with the Book Concern force and the Rev. Dr. R. R. Wright and his interesting family. While here, our entertainment was all that any one could wish. I found Dr. Wright busy on the job, and it seems to me that those double column editorials found in the Christian Recorder every week has about given him the right to the race track without opposition. At any rate, I pity the man who musters up nerve enough to trot out for his job. Dr. Wright is rapidly rounding out into that strong, resourceful and polished character that his many friends predicted for him when he first took charge of the Recorder. But I must close. Look out for our old stub pen before many more moons.

Rev. J. A. Lindsay.

From ... Mail, Charleston, W. Va.
Published at ...
Date ... OCT 10 1915

THE COLORED CITIZEN.

In any review of the progress which is being made in West Virginia, it would not be fair to omit the achievements of the colored race. Members of that race, like members of the white race, get into print when they go astray, while those who go about their business and live quiet lives escape not only notoriety but even mention.

It will be news to some persons, perhaps to many, to learn that of the thousand or more delegates to the State Sunday School convention which meets here in May, some seventy-five or eighty will be colored. Naturally, of course, these delegates to the Sunday school convention will be taken care of by the members of their own race, and this is sufficient guarantee that they will be among the best cared for delegates to the state Sunday school gathering.

At the same time there will be another exhibition given by the colored folks which will be an eye-opener and that will be on the day when the students of the West Virginia institute come up in a body to attend one of the day's sessions—seven hundred strong.

Recently, in fact only so far back as last Easter, one of the handsomest, largest and most elaborate booklets gotten out by any church at any time in Charleston was that gotten out by the Simpson Memorial Church which recently sold their old place of worship in Quarrier street and have erected a new and handsome house of worship in Dickinson street.

Also in the public schools of the city the colored students are doing creditable work, and especially is this true in respect to the manual training department, where some of the very finest specimens of amateur work have been turned out.

But it is not only in these things of a more or less material nature in which the colored folks have shown their efficiency, but it is well known that in some of the recent uplift movements in Charleston many of the colored people have been among the most earnest supporters.

The colored citizen in Charleston is taking very good advantage of his opportunities and he has been making commendable progress on the same lines as those who have had longer opportunity.

Dr. Lyon Belittles His People.

To the Editor of The Age:

A report says a joint meeting was held in Asbury M. E. Church, Washington, D. C., between the Baltimore and Washington preachers meeting at which meeting loud approval was given a paper read by Dr. Lyon on "Organic Union of Methodism, in the United States." There was no approval given the paper, either in discussion or by vote.

The paper paid tribute to the M. E. Church for the stand she took on slavery and on other race questions. He paid tribute to the white race by claiming such a constitutional difference between the whites and blacks as to make "Organic Union of Methodisms" impossible with the blacks in it. The Dr. apparently mixed up organic union with social equality, which mixture confused him, seemingly. We already have organic union, but not social equality, in both church and state. He uses two words to show this constitutional difference between them, homogeneity, which he applies to the whites and heterogeneity, which he applies to the blacks. He says "Organic Union must be between equals."

After claiming constitutional differences a barrier to organic union, he proceeds to show that organic union would violate principles and precedents of the south which she could not afford to surrender, and that if our entering said organic union would cause the south to surrender her principles and that if our being in the said organic union would prevent the white people from having organic union, we should remain out.

We do not agree with the paper because prejudice grows by sufferance. We at first had disfranchisement, then jim crowism, now segregation. What next? He claims segregation better for us in church because of a chance for development by self-reliance. In the mixing of races there has always been greater growth than in the segregation of them. It does seem that while the doctor is looking out so very much for others he might better look out some for the benefit of his own people, because the white people do not need him to look out for them. They can take care of themselves better than he can take care of them.

Be it remembered that the doctor is a politician first, then a preacher. Therefore he sees everything from the secular side, rather than from the spiritual side. He forgets that first of all the church is a spiritual institution, which in the future I hope the doctor will remember, and that he will also cease trying to belittle his own people.

The paper is also inconsistent, because when discussing the race constitutionality, it claimed the inferiority of the blacks and when it discusses the race in the quadrennial conference it claims if the Negro is in it, he must be in it as an equal. If he is unequal how can he be equal there?

Respectfully yours,
SYLVESTER H. NORWOOD,
574 Oxford Street,
Baltimore, Md.

Church – 1915

WALKER TO THE CHURCH

The New York Age 2/11/15

Rev. Dr. C. T. Walker, formerly of Mount Olivet Baptist Church of this city, and now pastor of the Bethel Tabernacle, Augusta, Ga., has recently published his paper on "The Negro Church as a Medium of Race Expression," which every colored minister and churchman should read. No one will accuse Dr. Walker of lack of race pride or interest. What he says must make its appeal as the thought of a wise and sincere lover of his people. He says in part:

"For one thing, colored church members must be taught to go to church on time and the ministers must be taught to begin their services on time. To-day it is the rule, not the exception, that where the service is announced for 11 a. m. or 8 p. m., it will be 11:30 or 8:30 before service begins. This is a glaring fault and needs to be corrected. And then the Negro must be taught better and truer ideas of conversion. He must be taught that emotionalism, whatever part it may play in religion, cannot be substituted for genuine piety. In the third place, the Negro must be taught a greater reverence for the House of God itself and for the service of the Most High. For a fourth thing the Negroes must be taught to conduct their church collections differently. In the average Negro church it takes a half hour following the sermon to 'lift the collection,' as we are in the habit of saying. This is fundamentally wrong, and should be corrected speedily. In the matter just complained of, the Negro church as a medium of expression proves that the Negro is lacking in a due regard for time and that there is vast room for improvement in the Negro's conception of the Christian religion and in his methods of church work and worship.

"The Negro church has done well—demonstratably well. It will do a great deal better when it ceases to be the center of the Negro's social, intellectual, business and becomes only what it should be namely, the center of moral and spiritual growth and development.

Further criticism on our part would perhaps be as unwelcome as it is unnecessary. The reasons for these shortcomings on the part of many of the colored church are easy to see. They are abuses nevertheless, which hurt not only every church of the race growing each day in intelligence and culture. They retard by their example and their practice just by so much the progress of the race. Argument is useless. Reform is imperative. IN THESE FOUR DIRECTIONS, Colored Churchmen, IMPROVE YOUR CHURCHES!!!

CHURCH EXTENSION BOARD MEETING

2/19/15

Special Communication to The Recorder.

Washington, D. C., April 30.—The Church Extension Board of the A. M. E. Church Extension Society, met here yesterday, and the following members of the Board were present: Bishop L. J. Coppin, D.D., Philadelphia, Pa., Chairman; B. F. Watson, D.D., Corresponding Secretary and Treasurer; Revs. S. A. Cooper, Brooklyn, N. Y.; R. H. W. Leake, Raleigh, N. C.; J. T. Gibbons, Huntington, W. Va.; H. E. Stewart, Chicago, Ill.; P. Talbert, Rockmont, Ga.; D. A. Christie, Columbia, S. C.; W. D. Lewis, Jonestown, Miss.; J. F. Griffin, Mobile, Ala.; W. D. Miller, Waco, Texas; E. W. Byrd, Jacksonville, Fla.; James Jones, Pine Bluff, Ark.; A. W. Hackley, Toronto, Ont.

The Board opened with prayer, by Dr. W. D. Miller, and a short address by Bishop L. J. Coppin. Then followed the introduction of a number of visitors, who were extended courtesies. Prof. J. R. Hawkins, J. T. Jenifer, D.D., and Mrs. L. J. Coppin made short talks, and the report of Dr. B. F. Watson, Corresponding Secretary, followed:

"Before entering upon the duties of this session, it is befitting that we pause to note the passing away of another member of our Extension family, Rev. W. H. Jones, of Arkansas, the representative for the Twelfth District. He has been called to another field of service—in the realm of spiritual activities—with the General Assembly of the church of the first-born, which are written in heaven, and to God, the judge of all and to the spirit of just made perfect. The members in three years have passed from the ministerial duties in this life to enter the rest that remains for the people of God.

"Bishop W. D. Chappelle has nominated Rev. James Jones, of Pine Bluff, to fill the vacancy, and I herewith submit the name of Rev. James Jones to be elected in the place of Rev. W. J. Jones, deceased, and that the Committee on Memoirs be requested to take cognizance, with suitable resolutions for adoption by this Board.

"Another year of active and beneficent service in the field of Church Extension has closed. The complicated money stringency of our country has affected us and placed many of our churches in embarrassing positions.

"Our association in business relations with banks, contractors, lumber companies, building and loan associations, and often individual creditors, make our interests identical. These creditors hold mortgages, deeds of trust and mechanic liens over our local churches in various parts of the country. Disturbances in the business world, compelling them to realize on their securities, have forced the local churches to a settlement at a time when they were least prepared to make it.

"Our churches of the South have been the greater sufferers. The failure of the people to dispose of their cotton is largely responsible for some of the conditions. But in some way or other they have found means to contribute to the support of the general funds of the Church.

"The Extension Society has not been a silent spectator to the scene of suffering, but has readily run to the rescue of churches about to be sold; saved them by purchasing outright in some cases, and effecting such settlement with the creditors as to prevent a sale in others.

"All this has been accomplished at a time when our own resources have been limited through the falling off of our general receipts. We are careful not to allow our funds to sink below our pledged obligations, amounting to $13,457.16, which was reported to you as our liabilities in our last annual report. We are thankful to say we have been able to meet them as they became due, and several of the liabilities reported to have been settled in full, viz.: Oxford, Miss., a debt of $321.27; Thomaston, Md., $238.50; Aberdeen, Miss., $424; Holly Springs, Miss., $317; Aberant, Ala., $106; New Bramfels, Texas, $212; Wayman, Houston, $318; Hanover, Ind., $150; New Bethel, Homer, La., $150. Total, $2,237.02, paid in full.

"Have paid on account of liabilities reported to you last year on the following obligations: St. Paul, Cambridge, Mass., $300; Bethel, Elmira, N. Y., $426.17; Morris Brown, Philadelphia, Pa., $250; Institution Church, Chicago, Ill., $1,500; Basic City, Va. $212; interest on Stewart farm, Wilberforce, $158.22. Total paid on account of these liabilities, $2,846.39. Grand total paid on obligations reported to you, $5,083.41.

"We also paid on the appropriations allowed by the General Conference for South African work, $2,500. There remains unpaid on our reported obligations for our church of Cambridge, Mass., $4,252.50 (including interest); Stewart farm, $2,636.92 and $158.22 interest; Elmira, New York, $920.43; Bassaic City, Va., $224; Institutional Church, Chicago, $592.65; Morris Brown, Philadelphia, Pa. (a), $250.

"You will remember that 60 per cent. of the receipts from each District is its appropriation for the coming year. We feel that, inasmuch as an overpaid district is liable to the department for the amount overpaid, and the same is deducted from the new appropriation, that the Department is likewise liable to the districts who do not use up their whole appropriation, and that such sums must be set aside and added to the new appropriation. Therefore, upon the basis of fairness the Department is liable to the Second District for an amount of $31.85; Fourth District, $298.14; Fifth District, $82.62; Sixth District, $684.45; Ninth District, $879.06; Eleventh District, $24.79; Fifteenth District, $48.67. Total liability, $2,049.58 due the above districts.

"The total liabilities contracted for the coming year amounts to $12,032.06. This amount, save $600 for the publication of 150,000 Children's Day Programs for this year by the Sunday School Union, represents obligations assumed for churches, alone, saved from the sheriff's hammer, and which amount must be reserved out of the reserve fund to enable us to meet this debt.

"The coming fiscal year will close the first century of African Methodism, and demonstrate to the world the Negro's capability to govern efficiently the affairs entrusted to his keeping. It is our purpose, in the management of this Department, to present it free from all debts and liabilities, to the end that the next century may start with a clean sheet, bequeathing to the next generation an example of Christian trust and faithfulness worthy of emulation.

"To accomplish this coveted desire we are mindful that owing to the unsettled condition in the financial world, which may cause great embarrassment to many local churches, unless we can succeed in the collection of some portion of the loans and interest, worth while, we will be much handicapped, and may fall short of our expectation and earnest desire. As an inducement we have made special overtures to the debtor churches, promising to remit their interest if they will return the face of the note by a given time. To effect the settlement of our old liabilities, the new appropriation must of necessity be small, but this can be augmented by the payment of loan and interest during the year. Many urgent demands may be made.

"In December, 1914, we received an urgent letter from the Iberville Bank and Trust Co., of Louisiana, telling us of the published notice of sale of our church property. We immediately got in touch with the banker, and received this letter:

"'Dear Sir;—Your letter of the 7th instant is at hand, and contents noted. We beg to say that the status of the A. M. E. Church in mortgage indebtedness is as follows. The whole mortgage indebtedness aggregates $2,234.75. The property is advertised to be sold January 2, 1915, and the cost will increase $2.50 per week. Joseph A. Grace, President? We wrote Mr. Grace as follows, replying to this:

"'Owing to the great demands coming to us from all parts of the Cotton States, we find it exceedingly difficult to render the relief necessary to relieve our embarrassed churches. We are quite anxious to render aid to Plaquemine, and if you will transfer your judgment to the Board of Church Extension of the Church Extension Society of the A. M. E. Church, and send the same with a sight draft for $403.75 (the amount for which the sale is ordered) to the National Metropolitan Bank, of Washington, D. C., we will take care of the same, on examination of the papers, and at the meeting of the Louisiana Conference, the latter part of January, 1915, we will inaugurate ways and means with said Conference for the settlement of other claims. We settled per above agreement.

"'We are unable to meet the Louisiana Conference, but wrote both the bishop and presiding elder to make arrangements to adjust the balance of the debt at Plaquemine. I appointed Rev. Washington to collect some loans and interest money in his state to apply on this debt. Had a recent letter from him, saying that thus far he had not been successful. The local church is either not in position to raise anything or is not inclined to help itself.'"

Review of the work in the districts was then made by the Secretary, and in commenting on the failure on the part of many churches to pay loans or even interest said:

"This is the only institution, to our knowledge, that is expected by some of its patrons to pay back to them more than it received from them. We have so frequently reminded you of the neglected obligation in the pay-

ment of interest as promised by pastors and trustees who have secured loans from the Department, that it is almost useless to again refer to it."

Abandoned Property.

This new phase of Church Extension work is destined to become a Godsend in the recovery of property hitherto allowed to be lost to the connection. We have been successful in the recovery and sale of three abandoned properties during the past year.

Knoxville, Ill., where the church has gone out of existence for several years, Presiding Elder Daniel made affidavit of the fact and we granted a deed to the church in April, 1914, for a consideration of $650. After paying attorney's fees and other expenses of conveyance, we placed to the credit of the Chicago Conference $600 for its mission work, per law.

Indianola, Iowa. On affidavit of the Presiding Elder, Rev. Moore, our church property at this place was sold in November, 1914, on partial payments. The complete payment to be made in March, 1915. The Extension Society had a claim of a principal of $426.29, and for accrued interest on the same, $157.67. Total due the Extension Society, $583.96. This amount would have been entirely lost but for the sale, as special taxes for street improvements had become delinquent. After paying all expenses for attorney's fees, taxes and the claims of the Extension Society, we had left to the credit of the Chicago Conference for its mission work, $116.50. Total for the year, $716.50.

The property at Callao, Mo., has been abandoned for several years. Rev. Barbour, of Macon, Mo., secured a purchaser. After having an attorney prepare the necessary papers to straighten out the title, we sold the same for a consideration of $500. After paying expenses of conveyance, $40, and other expenses to the amount of $17.50, we have left to the credit of the North Missouri Conference mission work, $443.50, which the Conference voted last fall should go to the payment of the church debt at Bevier, Mo. We have pending another sale, viz., the parsonage of the church sold at Knoxville, Ill.

It is important that the Board appoint a committee to prepare and submit to this session rules governing the sale of abandoned property and the proper distribution of the funds of said sales, in keeping with the provisions of law referring to abandoned property.

Financial Summary by Months—Receipts and Disbursements.

April, receipts, $700.37; disbursements, $2,431.02; May, receipts, $2,112.58; disbursements, $2,147.15; June, receipts, $1,942.88; disbursements, $5,249.08; July, receipts, $720.01; disbursements, $3,525.37; August, receipts, $531.05; disbursements, $1,454.80; September, receipts, $2,120.97; disbursements, $1,872.70; October, receipts, $2,399.12; disbursements, $1,704.85; November, receipts, $5,068.33; disbursements, $2,727.68; December, receipts, $6,316.21; disbursements, $2,080.76; January, 1915, receipts, $315.40; disbursements, $857.41; February, $615.48; disbursements, $663.01; March, receipts, $1,138.08; disbursements, $1,133.59. Total receipts, $23,980.48. Total disbursements, $25,847.42.

Financial Summary.

Eight per cent. of Dollar Money, $15,994.86; 50 per cent. Children's Day, $5,160.21; to regular loans returned, $649.41; to interest on loans, $1,604.85; to interest on deposits, $131.07; Conference expense for Children's Day Programs, $116.50; other special receipts, $303.58. Total receipts, $23,980.48. To balance from 1914, $21,752.88. Grand Total receipts, $45,733.36.

Property valuation to March 31, 1915, $156,800.

Disbursements.

By regular loans, $14,076.91; to regular donation, $4,415; to appropriations to Institutional Church, Chicago, $1,500; Department obligations, $4,026.58; general expenses, $1,828.93. **Total, $25,847.42. Liabilities, $12,032.06. Cash over liabilities and disbursements, March 31, 1915, $7,853.88.**

Assets.

Loans and interest, $323,845.27; realty valuation, $156,800; Book Concern shares, $700; interest on Book Concern shares, $252.50; furniture, $500; cash over liabilities, $7,853.88. Total assets, $489,951.65.

The Auditing Committee reported as Follows:

Ir. President and Members of the Church Extension Board of the A. M. E. Church, greetings:

We, your Auditing Committee of aid Board, beg leave to present the ollowing facts, to wit: After the most areful and minute examination of the books, receipts, vouchers and disbursements of the Department, it is with the most exquisite pleasure we desire to say we find them all correct in every particular. We also find that the funds coming to this Department from the different sources this fiscal year, as shown by the books, amounted to $23,980.40. Brought forward from 1914, $21,754.88. Total, $45,733.36. We also find that there was disbursed during the year, to loans, donations, etc., to the amount of $25,847.42, leaving a cash balance over the liabilities of $7,853.88.

We commend the Secretary and Treasurer, Rev. B. F. Watson, for his careful and faithful service in handling the funds of this Department with strict honesty and economy. Also his efficient clerk, for the simple method and plainly kept books which has aided us in ascertaining these facts as presented. All of which we respectfully submit for your further consideration.

A. R. COOPER,
Chairman;
D. A. CHRISTIE,
J. T. GIBBONS,
Secretary.

Report of the Committee on Memoirs.

To the Bishop and Members of the Church Extension Board:

We, your Committee on Memoirs, beg to submit the following report:

Whereas, In the providence of Almighty God, the Rev. W. H. Jones, member of the Board from the Twelfth Episcopal District, passed out of this life on the 18th day of March, 1915, and,

Whereas, The Rev. W. H. Jones was, at his death, serving in the capacity of Presiding Elder in his Conference and trustee of Shorter College, the acknowledged leader of the state, beloved by all, was a member of the last general Conference and was appointed a representative from the Twelfth Episcopal District to this Board, which office he held until his death,

Resolved, That this Board, in session, express deep sympathy for the bereaved family and commend them to our heavenly Father. Peace be to his ashes.

Whereas, The Secretary of this Board, Rev. B. F. Watson, has sustained a very great loss in the death of his beloved wife, whom to know was to love, who was kind hearted and true to his interest and friends, and during the tenure of his office she made it pleasant for the members of the Board; after an illness of several months she passed into the land of the blessed. Her absence from the home is deeply felt by the members of the Board; be it

Resolved, That this Board extend to Dr. Watson its deepest and heartfelt sympathy in his sad loss, and commend him to the care of our heavenly Father, who doeth all things well.

H. E. STEWART,
JAMES JONES,
R. H. W. LEAKE,
Committee.

Report of Committee on Ways and Means.

To the Presiding Bishop and Members of Church Extension Board, Greeting:

We, your Committee on Ways and Means, beg to submit our report. We wish to commend the report of the Secretary and Treasurer. We view, with some apprehension, the tendency of our charges that are in debt to the Department in that they seem to pay little or no attention to the demands of the Department in that the interest be paid promptly and as much on the principal, from time to time as might be considered as evidencing their wish to make a settlement with the Department. Their disregard in this matter greatly hinders the Department in its efforts to further the work of the Church.

We again urge that the members of the Board use their influence to the extent that the Church, in their respective conferences, will be awakened to their full obligations in the Department. We approve the urgent call that the Secretary and Treasurer has sent out, as well as the proposition to cut out the interest due wherever the principal is paid in full at a given time. We commend the Extension Anniversaries that have been held during the last year, and urge that the members of the Board use their influence to have these anniversaries held in all the conferences.

All of which we humbly submit.

W. B. LEWIS,
H. E. STEWART,
J. F. GRIFFEN.

Motion.

That each member of this Board be and is hereby authorized to visit each church in his District which is indebted to the Extension Society, and collect as much as he can on the principal or interest, and that the Secretary be requested to furnish each member the name of churches on his District who are indebted to the Board.

Motion Carried.

After a thorough discussion of all reports, the Board adjourned, expressing their gratification for the results shown in the management of the Department the past year, all believing it to be the best meeting held during the quadrennium.

Philadelphia Pa.

AUG 1915

STRENGTH IN UNION

During July, representatives of all Negro Methodist denominations met in Cincinnati to plan for an organtic Union, a commendable step. Some very wise and encouraging utterances were made, and advance steps taken looking to the consolidation of Methodists.

Georgia Baptists after many years of estrangement, during the month of June, showed the greatest evidence of Christian statesmen which have been seen for a long time. They talked over the past mistakes of the Baptists and possible good to be accomplished by their Union. Like Children of God, amid tears of joy they reunited and have gone to work with a will.

In Virginia, where they have been apart for a long while, Dr. Z. D. Lewis of the Central Association is making strenuous efforts to have the brethren forget their differences and reunite. If Negroes of the same denomination can not forgive each other and become friendly after disagreeing on plans, no matter how vital, what is to become of the people they represent? With this Christ like spirit of union among such large number of Negro leaders, surely, brethren of our National Baptist Convention should be ashamed to discuss splitting and dividing. Our Lord prayed "That we might be one." Let us pray and labor for a united brotherhood and for a continuation of one great National Baptist Convention, founded 35 years ago by our Denominational Fathers. The work of that great organization is not finished. How could we have known each other without it? How could we have grown to such proportions and influence for good without a National Convention? Brethren let us work on together.

50TH ANNIVERSARY IS CELEBRATED BY NEGRO METHODISTS

Macon, Ga., August 26.—(Special.)—The jubilee convocation of the Colored Methodist church, celebrating the fiftieth anniversary of the church and which has for its purpose the raising of $15,000 for education, opened at Holsey temple, C. M. E. church, here today, with Bishop R. S. Williams, D. D., of Augusta, officiating.

The bishop and his helpers have arranged a program dealing with the moral, social and educational uplift of the people. Among the principal speakers today were Revs. J. A. Martin, Savannah; G. W. F. Phillips, Americus, and W. H. Nelson, Atlanta. Each speaker stressed the sober living and commended the race for its advancement along all lines of religious, social and educational development.

Among the chief speakers for Friday will be Drs. C. L. Bonner, Augusta; J. A. Bray, Birmingham; Bishop McCoy, Birmingham (white); J. H. Moore, Nashville, Tenn., secretary of missions of the Methodist Episcopal church, south.

These annual meetings in Georgia for quite fifteen years are doing much for education and mission work. It represents the state interest and supports such schools as Paine college, Augusta; Holsey academy, Cordele, and Helena B. Cobb institute, Barnesville.

Church-1915

RESOLUTIONS ON ORGANIC UNION OF METHODISM

By the Rev. J. D. Walsh. D. D.

In your paper of May thirteenth there were preamble and resolutions adopted by the Washington Annual Conference that were somewhat more surprising to me than the hasty utterances of several of our Northern Conferences touching upon the action of the General Conference of the Methodist Episcopal Church, South. In the second, whereas there occurs a very grave mistake as to the General Conference action referred to. Note the discrepancy: "Whereas, the Methodist Episcopal Church, South, through its last General Conference, has expressed already its willingness for unity, by adoption of the plan suggested by the Federal Council of Methodism, and which tentative plan provides for four jurisdictional or quadrennial conferences, one of which shall include the colored membership of the denomination."

The Federal Council of Methodism (in suggestion No. 3) said: "We suggest that the governing power of the reorganized church shall be vested in one General Conference and three or four quadrennial conferences to exercise their powers under constitutional provisions and restrictions, the General Conference to have full legislative power over all matters distinctly connectional, and the quadrennial conferences to have full legislative power over distinctively local affairs." Now this is about as plain as language can make it that there should be three geographical divisions, and a fourth division made contingent upon the colored membership being constituted as one of the quadrennial conferences.

The action of the General Conference (Southern) "recommends" that there be no fourth quadrennial conference, composed of colored membership, in the reorganization, but that those members be "formed into an independent organization." And that would be to follow the way of the Southern Methodists in dealing with the Negro members. The action of their General Conference touching this question is as follows:

"(1). The Methodist Episcopal Church South, considers the plan outlined in the suggestions that were adopted by the joint commission representing the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South, and reported to the General Conferences of their respective churches, as tentative, but nevertheless containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, by the method of reorganization."

In the next No. 2, after declaring the plan "feasible and desirable" and as favoring unification of Methodism, adds this: "However we recommend that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized Church."

Whether our sister Methodism would consider union "feasible and desirable" with a quadrennial conference of colored members, contrary to their recommendation, nobody can now tell us. The Washington Conference has strangely mistaken the thing that has been proposed by the Southern General Conference for the colored membership, for what they hail with delight as an open door to a higher privilege in the church, is, in fact, a door open to them to go out into a church by themselves.

A great deal has been said during the last twelve months about the Southern Methodist General Conference having declared in favor of organic union or unification of American Methodism. But just what may be finally agreed upon by any joint commission that may be appointed to write up a constitution for the proposed reorganization unifying American Methodism before it can be submitted for a vote on change of constitution by the several Methodist bodies, we cannot now foresee.

When the plan "outlined" shall have been worked upon by a joint commission and a full constitution for the reorganization shall be presented to the General Conferences and to the members of Annual Conferences for the two-thirds majority vote requisite for constitutional changes, if the matter shall ever proceed so far as that; then, and not till then, will any General Conference or church stand committed for or against a defined organic union.

As a matter of fact there was no discussion of the report (No. 8) presented by the committee on Church Relations to the General Conference at Oklahoma in 1914. The chairman, the Rev. F. M. Thomas, made some general remarks on fraternal relations and a vote was taken without debate.

Just what kind of union will be favored by a subsequent General Conference of the Methodist Episcopal Church, South, remains to be seen. It might go without saying that the Methodist Episcopal Church has favored organic union for many years. The morning after Henry Ward Rodgers made a fraternal address to the General Conference in 1894, one of the leaders in that church said to a group of delegates, "Dr. Rodgers violated the proprieties of a guest by mentioning organic union—a subject offensive to Southern Methodists."

Four months after the General Conference of 1914 adjourned H. M. DuBose, D. D., one of the leaders in the Southern Church, says (in New York Christian Advocate): "I now desire to add a few words from my own viewpoint concerning the plan of organic union proposed in the vote of the recently adjourned General Conference of the Methodist Episcopal Church, South, a plan which, as already intimated, came from the counsels of the joint Commission on Federation. It is not enough to say that the plan is cumbersome. To cast all American Methodism into one body, and then subdivide it into four jurisdictional quadrennial conferences is only to multiply the difficulties that now exist. Furthermore, a General Conference with jurisdiction over these conferences is, to my mind, an unthinkable proposition."

If the plan proposed by the commission for the fourth quadrennial conference could be adopted without the amendment recommended by the Southern Conference which would eliminate the fourth quadrennial conference, it would be unworkable if not "unthinkable" for, how could there be any separation of "matters distinctively connectional" from "distinctively local affairs" where the quadrennial conference covers all the United States and embraces all the territory and members that are included in the General Conference? There could be no such division of jurisdiction in a "fourth" quadrennial conference as "suggested." If any special provision is to be made for the colored membership in the reorganizing of the amendment recommended by the Southern General Conference, it is the only logical thing to be done. The three quadrennial conferences with definite geographical divisions might have matters distinctively connectional, and other matters of a local kind. But even that would be more than "clumsy."

Chattanooga, Tenn.

TO CARE FOR OLD MINISTERS

Washington Conference Planing To Raise $60,000 For That Purpose During The Next Year.

The Geo American

Washington, March 5.—At a meeting of leading ministers of the Washington M. E. Conference held Thursday at Asbury M. E. Church, it was voted to inaugurate a campaign to raise $60,000 within the coming twelve months for the support of the superannuated ministers, widows and orphans.

Bishop Earl Cranston, who was present, urged the ministers to do everything possible to raise the fund, the interest from which will be used to aid the old ministers. Dr. Joseph Hingeley, secretary of the board of conference claimants, made an eloquent plea for the ministers who grow old in the service. A number of ministers also urged the raising of the fund.

A committee was appointed from each district of the conference to devise ways and means for raising the $60,000. It is the purpose to raise the amount by the next session of the M. E. General Conference.

Among the Baltimoreans in attendance were: Revs. N. M. Carroll, John A. Holmes, M. J. Naylor, G. E. Curry, R. A. Green, Ernest Lyon and S. A. Virgil.

$30,000 BUILDING FOR FOREIGN BAPTISTS

Special to The New York Age.

PHILADELPHIA, PA., Oct. 20.—The cornerstone was laid last Thursday for a $30,000 building to be erected for the use of the Foreign Mission Board of the National Baptist Association.

The building is to be located at the corner of 19th and Bainbridge streets.

NATIONAL BAPTIST CONVENTION IN SESSION AT SALEM BAPTIST CHURCH, 30TH AND LA SALLE STS.

To the Baptist of the country, greeting: We, the members of the National Baptist convention, unincorporated, beg to state that as loyal Baptists, pastors, church lay-

Negroes Dedicate Mission Building

The foreign mission board of the African Baptist Church of the United States yesterday dedicated the Ewen Building, at Nineteenth and Bainbridge streets, to the promulgation of foreign mission work among negroes. This is the first such building ever dedicated by a negro denomination. The services were preceded by a street parade.

mel., representatives from state conventions, associations and Sunday school conventions who were opposed to the un-Baptistic and unprecedented manner in which articles of incorporation were falsely obtained and made a matter of record in the District of Columbia May 17, 1915, by seven brethren, purporting to take over all control, management and ownership of all Baptist property heretofore belonging to and under the control of our convention, met subject to the call of the president as loyal and law-abiding Christians and were subject to every order and rule of the convention.

These articles of incorporation altered and changed every vital article of our Constitution. We, therefore, knowing that our Constitution sets forth in an article that the only way that this Constitution or this alteration could lawfully be acted upon, must be read and presented on the first d of the meeting. Now, seeing that a programme had been prepared which gave no opportunity for us to present our objections or set forth our wishes at a proper time, after the programme had been

read we offered a motion which was properly seconded, which motion set forth our wishes and objections and which motion was properly put before the body by the president, but was followed by another motion to table, which motion was voted upon first by yeas and nays. There being great doubt on this all-important subject a division of the house was called for and allowed by the president and the same was put to the house for a standing vote and counted by tellers appointed by the president.

The vote was announced by the president as followers: 341 to table, 410 against tabling.

After this announcement which showed clearly that the wishes of the body by a large majority were in favor of placing these amendments on record to be finally acted upon on the last day of the convention, the president arbitrarily ruled the constitutional act out of order. The brethren felt themselves so aggrieved that they begged an appeal from the decision of the chair, at which time the president yielded the gavel to the vice president at large. The vice president, in order to ascertain the will of the brethren, ordered all who favored sustaining the decision of the president to go over to his right-hand side of the hall, and all who opposed, or were unwilling to sustain the president's decision to go over to his left-hand side of the hall. Pandemonium reigned for several minutes, but when the brethren could be made to understand the proposition to vote, a clear aisle was made between the brethren, and two tellers were appointed, one from each faction, who took the count and found the vote to stand 310 to sustain the president's decision and 504 against it.

When the president and vice president saw that the convention had fully decided to stand by its Baptistic and God-given rights they arbitrarily ordered the convention adjourned. The 504, seeing that they had almost a two-thirds vote of the convention refused to adjourn and proceeded to elect a temporary chairman and went forward and adopted the resolution. Finding that the president and a minority of the brethren were determined to force upon us this un-Baptistic and unprecedented change, we proceeded to do what the convention's custom has been to do, suspend the rules, and elected a chairman and secretary and proceeded to the enrollment of delegates and transacted other business. This minority continued to holler, sing, yell and shout, raising such pandemonium that it was difficult for those who were carrying on business to hear or understand each other. The convention finally adjourned to meet the next day at the regular hour. When the delegates returned to the hall the next morning they found that the former president and officers of the convention had applied to the legal authorities of the city, had barred up a majority of the doors and had placed a large coterie of policemen at the door. They had obtained a special badge, with special design, placed men on the outside to peddle the same at a retail price of $2 each. No messenger, representative, annual or life member was allowed to enter this hall without one of these badges. Between 500 and 1,000 people stood on the outside in the open streets in a steady downpouring of rain between one and two hours, begging and pleading with the police for admission to the hall. Men with their wives stood in the open streets with only now and then an umbrella to shelter them. This forced us to appeal to the state authorities, who issued an injunction restraining these unprecedented actions. We then entered and proceeded to hold the convention, but, as on the day before, pandemonium reigned. The state authorities dissolved the injunction, as the hall had been turned over to this minority by the Lincoln Exposition company. We felt that further protest was de-useless and by a vote it was decided that this convention meet at Salem Baptist Church to save further disgrace and because rumors of threats of personal violence were prevalent. We now ask all representatives of annual or life members who wish to hold a peaceable session to come with us to the Salem Baptist church at the corner of Thirtieth and La Salle streets, and help in the promotion of the Kingdom of Christ, and we further ask all loyal liberty-loving Baptists throughout the country to sympathize with us and pray for us.

NEW YORK CALL

16 Sept 13

DOES CHRIST APPROVE OF NEGRO BISHOPS?

THE Illinois Conference of the Methodist Episcopal Church has refused to adopt a resolution petitioning the General Conference to appoint a Negro bishop to represent the colored Methodists of the South, despite the asseveration of one of its advocates who declared that "when we push this people out of the Church, Jesus Christ will feel Himself a stranger to it."

Most probably the declaration went unanswered, as such assertions usually do. It is not easy to conceive of a Methodist brother bold enough to assert that Jesus Christ draws the color line and insists on the Negro being "kept in his place," and that his place is certainly not that of a bishop's. For is is now the prevalent fashion to represent Christ as the world's greatest democrat, who insists that men are all of one blood, and that race, color or previous condition of servitude counts for nothing in the Christian fellowship, and this consideration precludes any such defense as that above referred to. And the assumption that Christ's approval or disapproval is the criterion in the selection of bishops is a pretense which must be kept up, and which it is impious, if not blasphemous, to question. And there are probably many of the brethren who would at once conclude that the mention of such an awkward matter in a Socialist journal was in itself definite proof of the antagonism of Socialism to "religion." For such questions always smack to them of material rather than spiritual interests, and the safest way is to dispose of them with the smallest possible amount of controversy.

As far as they dare, men make Christ conform to their own image, but there are limits to the open expression of this fact. The Christ who disapproves of the election of Negro bishops is the same "cautious, conservative Christ" whom John Boyle O'Reilly connected with organized charity; a practical, business Christ, who knows and shares our little weaknesses, where social, political and material considerations are concerned. But it is at least consoling to know that this sordid, opportunist figure dare not be openly proclaimed and avowed, as the impossibility of idealizing it is at once perceived.

Former Savannah Rector Preaches in New York.

The Sun
Syracuse
Sept 13 1913

Friends of the Rev. Richard Bright, for twenty-two years rector of St. Stephen's Episcopal Church, colored, in Savannah, will be glad to learn of his activities in his new field of labor and of his selection as special preacher in a number of New York's wealthy churches during Lent.

On account of his wide experience, having been archdeacon for work among colored people under Bishop Reese, he was selected to present the work among the colored people in the church at large.

Among the churches in which he preached were Old Trinity, St. Thomas, All Angels, Church of the Incarnation and others equally noted. In some instances he was the regular noonday preacher, while at other times the services were on Sunday evenings and during the week. Being intimately acquainted with the needs of the church in Georgia he took occasion to say all he could in its behalf.

Church-1915

MORAL LEADERSHIP.

The Christian Recorder 3/6/15

Next to education, there is a necessity of moral leadership. There is nothing which can take its place. The preachers of the Negro race are the only preachers the great mass of our people hear, and the only ones who can lead them. But we are at a moral crisis. Old restraints are falling and losing their power. The things which held the slave in check will not hold the freeman. The man who did not cultivate his intellect had none of the temptations of learning. The man who possessed no property and saw no possibility of possession had none of the temptations of wealth; the man who was a slave and no part of the government, had none of the temptation of political and social ambition. Such was the slave, and the ethics of the religion which restrained him was simple enough. But the slave's son has a wider opportunity and bigger temptations. It is a new field, unknown to his father, and his father's father, in which he finds himself, and how shall he traverse it without a guide? And who shall be his guide but the preacher of the religion of Jesus?

The equipment of the preacher must enable him to adapt the teachings of religion to the moral needs of the race. It goes without saying that the same methods, arguments, etc., which were used with the slave will not always convince his son.

We have a great deal of trouble about dancing. Though 9 out of 10 preachers preach against it, it is a fact that in 9 out of 10 churches there are prominent members who dance, and that privately many ministers wink at it. while publicly they condemn it. On this point they lose their moral influence.

The same is true of card playing and theatre going. As a church we have not yet produced the argument which affects our people. When the editor was a young man, the church still held the youths from cards and theatres, but today even the most prominent members frequently indulge in these.

Of course, there are graver things than dancing, card playing and theatre going, at least the laity thinks so. For instance, the attitude toward whiskey. The church or ministry whose attitude toward whiskey is lukewarm or wavering, need not expect in this generation to wield much moral leadership. Perhaps nothing has done more to discredit the church than whiskey drinkers in it and those whom whiskey peddlers can buy. And the average layman loses respect for a minister who harps on cards and theatres and gets drunk, or winks at those who make men drunk.

There is other grave immorality recognized the world over as destroyers of home and of nation. The church must preach against this, and vigorously enforce its law against the layman or against the minister who violates the fundamental laws of human morality. The home is the bulwark of the nation, and the church must be the chief protector of the home. And the Negro church will have greater and greater strength as it becomes more and more prominent as the protector of the homes of the people, as it teaches man and wife how to live together, as it helps young girls to protect their virtue, and young men how to conserve their manhood.

In every community the church ought to be the rallying place for the forces of morality, and in this rally the minister should stand out head and shoulders above all as the recognized leader. Like a city set upon a hill or a beacon light it should be seen of all and inspire all to the higher moral life. If it is necessary to fight whiskey and saloons, the church ought to be the rallying place for recruiting fighters. If it is necessary to fight race prejudice the church should be the rallying point; if it is necessary to fight graft in city and State government the church ought to be the rallying place. If it is necessary to fight for better housing conditions, better working conditions, the church should be the rallying place. If it is necessary to fight lynching, or prostitution, the church should be the rallying place. If it is necessary to help the poor, aid the oppressed, care for the orphan and the widow, the church should be the rallying place. No matter what medium is used, the spirit behind all moral uplift should come from the church. From it should radiate moral heat and light for the community.

The church should ally itself with the best forces of the community and the best men. Least of all should it cover unrighteousness or persecute men who speak the truth.

Such a church will be supported by the people. Its pastor need never complain about his salary. The people want such a church. Even the sinner, the drunkard, the gambler, the debauche respects such a church that will help to lead him out of his filth to a higher life.

The church must lead the world to higher heights, for the world's good and for God's sake.

ALABAMA, TAKE NOTICE.

The Christian Recorder 3/13/15

Record Breaking State Convention Allen Christian Endeavor Leagues St. Paul A. M. E. Church, Troy, Ala., July 7th to 11th, 1915.

We are preparing to make this the greatest State League in this great connection. We want at least one delegate and the president from every League in this State.

Let every Conference Superintendent get busy at once, and where there is a district in your conference without a Superintendent, please have the Presiding Elder to recommend a suitable person, and you appoint him or her. Through the District Superintendents, get the names and addresses of all local presidents and forward them as soon as possible as I need them to make up the program.

Let every district get to work at once, organize a League in every church where there is none; get the League fire burning throughout every district from probation member to the Presiding Elder and let everybody get ready for the great convention, and we will make the Endeavor world sit up and take note.

Dr. J. C. Caldwell, our connectional Secretary and Manager, is hereby invited to be with us. Rt. Rev. J. H. Jones, D.D., Ph.D., President Connectional A. C. E. League and Bishop of the Ninth Episcopal District, will doubtless be with us.

Every pastor and Presiding Elder in the State is hereby notified that they are members, including all local Presidents, one delegate from each League, all Conference and District Superintendents.

We need and must have the hearty co-operation of every loyal African Methodist in the State of Alabama.

Every local League is requested to send $1, and every member is requested to pay 50 cents for incidental expenses, and if there be any money left it will be accounted for, for the good of the church.

Rev. S. Griffin, our pastor at Troy, is an excellent young man and his membership is loyal, liberal and good, and they are making great preparation for our entertainment. Your board and lodging will cost you nothing. We will arrange for cheap rates on all railroads going into Troy.

Look out for programs soon. For additional information, write your humble servant,

H. W. NEWSOME,
State Supt. of Leagues.
807 Madison Ave.,
Montgomery, Ala.

Philadelphia Record April 1915

CONTRACTS TO AID NEGROES

Mysterious Benefactor Agrees to Match Funds They Raise.

A signed agreement to donate to Varick Temple, Nineteenth and Catharine streets, a sum equal to any amount the colored congregation may raise, up to $10,000, was presented to the pastor last night by W. R. Austin, of Westerly, R. I., the philanthropic mystery who has projected himself into the revival being conducted by Rev. Alexander Willbanks, the Black Billy Sunday. The benefactor, who failed, however, to keep his promise to reveal his true identity, stipulated that a statement of the condition of the fund be sent to him monthly, agreeing to respond with a check for a like amount. He said he would divulge his real name before he leaves town.

After Dr. Corrothers had announced the gift and asked the audience to give the Chautauqua salute to Mr. Austin, the latter's secretary stepped forward and explained that the philanthropist would give dollar for dollar for every dollar raised in the church, exclusive of the amount for the necessary repairs, but would not include large donations from outsiders. The expected sermon by the millionaire evangelist did not materialize because, he said, in an almost inaudible voice, that he had contracted a very bad cold and sore throat, and was under the doctor's care.

Later to a number of reporters Mr. Austin said in answer to queries:

"I will positively tell my identity before I leave the city. I will reveal who I am, where I came from and my mission here. The reason I do not care to tell who I am now is that I do not want to be anoyed. I am pestered continually by all kinds of appeals for money." He said, too, that he has homes in California, Massachusetts and New York. Asked about statements concerning the connection of his name with an elevator manufacturing company, he retorted: "That's my business."

The house was packed with listeners from the whole city and surroundings. They were visibly disappointed when Mr. Austin failed to deliver his advertised sermon. But immediately after he had finished his apology he stepped down to the collection table and began covering the amounts of money contributed by the congregation. The total collection was $95.55, of which Mr. Austin donated $65.

Rev. Alexander Willbanks was then announced by the pastor to preached his nightly sermon. The title was "Why Halt Ye Between Two Opinions?" He also announced the subject of the sermon tonight as "Death in the Pot." The black evangelist launched into his discourse with vehemence. The story of the prophet Elisha and the Israelites, who had become idolators, worshiping Baal as their god, under the wicked King Ahab, and his Queen Jezebel, was portrayed with his usual minuteness of descriptive detail.

"I am sorry," he said, "that we did not get the Tabernacle. If we had got the Vine street building we would have behaved ourselves; only there would have been a little more noise and shouting up there. The difference is that the white people are building and do not make much noise, while we are only blasting, getting ready to build."

At his appeal for "pike-strikers" a score of sinners came rushing up to shake his hand.

Springfield, Mass Republican JUL 16 1915

NEGRO CHURCH WORKERS CONTINUE IN SESSION

The first regular session of the Western Baptist association was held yesterday in the convention which the colored Baptists of the West are holding at the Washington Avenue Baptist church.

The Rev. T. L. Griffith presided over the session in the absence of President E. D. Fisher of Chicago. Rev. Hendrick, pastor of the Grant Street Baptist church, delivered an address of welcome on behalf of the white Baptist church of the city. Rev. Mitchell also delivered a similar address on behalf of the colored churches of the city. Other addresses were delivered by the Rev. A. E. Rankin, Harrison Rector, of the state association, and Rev. S. Dorsey, treasurer of the state association. The annual sermon was delivered by the Rev. Holmes of Kansas City.

At the afternoon session Rev. T. L. Griffith of Kansas City was elected president of the convention and Rev. W. Russell of Topeka, Kas., secretary. A report of the year's work was made by Mrs. W. A. Brown, field secretary of the association.

In the evening a sermon by Rev. G. McNeal of Kansas City and a talk by Mrs. Murff, a returned African missionary, constituted the program. A talk was also made by J. A. Thomas, field secretary for the observance of the fiftieth anniversary of the death of President Lincoln and of the emancipation of slaves, to be held in the Chicago coliseum August 21 to September 16 of this year.

Philadelphia Record April 1915

WHITES AT NEGRO REVIVAL

Your Trolley Off Track Without Religion, Says Preacher.

"The Personality of the Holy Ghost in the Scriptures" was the theme of a discourse at Varick Temple, Nineteenth and Catharine streets, last night, when Rev. Alexander Willbanks preached especially to white people. Rev. E. Burk,

assistant rector of Holy Trinity P. E. Church, was among those seated on the platform, while Mrs. Addie Turner Kurtz, of the Billy Sunday party, sang two solos from the Tabernacle hymn-book at the beginning of the services.

In the course of his sermon the evangelist said: "If you haven't got the spirit of the Holy Ghost in your hearts you are just like that street car that just passed would be if the trolley got off the wire. You can't move until the connection is made. Culture, education and money won't take you to Heaven. There are thousands of professors, scientists and educated men who don't know anything about spirituality. Your churches today are cold, the pews are cold, the preachers are cold and the churches are no more than refrigerators. Instead of making Christians they are making ice.

"The trouble with your preachers is that they all want to impress somebody that they've been to school. You don't need to tell folks you've been to school. They can tell whether you've got sense enough to bell a buzzard tied to the gatepost.'

"Some preachers are so quiet in the pulpit that you could hear a pin drop, but if you hear one drop while I'm preaching it'll have to be a lynchpin."

The evangelist declared that every white man that hates a colored man will find the gates closed when he gets to Heaven, as will also every colored man who hates a white man. He appealed to the whites to help his race in every way possible as the only evidence of true Christianity.

"People criticise Mr. Sunday and myself for our methods," he said, "but we don't pay any more attention to them than a railroad train does to a barking dog."

The usual flings at rum, dancing and like vices were voiced, and some of the congregation got warmed up and shouted. Although the large audience was made up mostly of whites, the big colored preacher held their attention now with humorous and again with serious gospel preaching, and at 10.30 P. M. they were still contentedly listening to his sermon.

TACOMA, Wash
LEDGER
FEB 1 1915

NEGROES WILL HOLD EDUCATIONAL CONGRESS

Interesting Programs Arranged for Three Days This Week by Allen African Methodist Episcopal Church.

Allen African Methodist Episcopal church will hold the second annual educational congress on Wednesday, Thursday and Friday at the church, 141 South Yakima avenue.

The week will be devoted to the educational work of the race. Feeling that no race can rise higher than its religion and education, it is the endeavor of the church to create a greater interest among the people for maintenance of proper schools. The members feel that the advancement of the race along these lines in the 52 years of the freedom of the negro has been marvelous. They point out that the negro has risen from the conditions in which slavery left him to be possessor of hundreds of schools, colleges and churches, which have proven a safeguard for his own civilization.

The African Methodist Episcopal church was the first colored church to begin the education of its people. This church alone owns and controls 23 schools, among which are some of the best to which the race lays claim. It was this church that gave to the race the first institution it possess, Wilberforce university, at Xenia, O., which is the oldest negro school in the world, having been founded before the Civil war.

Each Episcopal district has charge of some of the schools. The 5th district, of which Washington is a part, has Western university at Quindaro, Kas. It is an aim of the congress to raise funds to assist in the education of the girls and boys who annually attend this school.

An interesting program has been arranged for each night. Friday night's will be in memory of Abraham Lincoln and Frederick Douglass, at which time a great celebration will be had. Among the speakers for the week are Rev. C. F. W. Stoever, Prof. G. A. Stanley, Rev. C. B. Clements of Ellensburg, A. R. Little of Everett, M. C. Knight of Bremerton, H. M. Mickens of Seattle, J. L. Murray, H. M. Collins, Prof. Hugo Selinger, D. R. McDonald, H. P. Lawhorn, J. D. Carter. Special music is to be given each night by the choir club, under direction of Mrs. Mabel Walker Davis.

Also many interesting communications will be read during the session from many of the leading educators. Letters already have been received from ex-President W. H. Taft, Dr. Booker T. Washington, Ray Stannard Baker, Prof. W. S. Scarborough, H. T. Kealing, W. T. Vernon, J. Silas Harris and Kelly Miller. All the meetings are free and open to the public.

NEGROES REPUDIATE BOXER

Church Conference Also Indorses Suffrage, Before Turned Down.

Prize fights, the Mexican war, votes for women, local option and educational problems were among the things which provoked warm discussions yesterday at the annual Union African Methodist Episcopal Conference in Grace Church, Seventeenth and Federal streets. Local option and woman suffrage had been thoroughly debated the day before with the result that the fight against rum was indorsed, while votes for women were turned down. Yesterday, however, the conference made a complete reversal on the latter question when it was reopened by Dr. E. S. Price in his paper on "The State of the Country." The arguments for and against the views expressed in the paper finally became so boisterous that it required the combined efforts of the presiding officers, Dr. B. T. Ruley and Bishop J. F. Ramsey, to quiet the conference.

Repudiation by his race of the much-battered Jack Johnson was voiced by Dr. Price when he said, in reading his paper: "We have had a national combat fought by Messrs. J. Johnson and J. Willard, and we are not in sympathy with either one of the men who engaged in the brutality of prize-fighting. As members of the church, we are opposed to pugilistic affairs. We are not opposed to true athletic enjoyment by which men and women can develop physically for the combats of life and fit themselves for self-protection in their homes and on the highways."

The National Administration was commended for its refusal to intervene in the Mexican situation. Bishop Ramsey warmly praised the Industrial Training Schools at Wilmington for their achievements in educating the negroes. The school will purchase a farm in Delaware for the demonstration of its work and at this morning's session a committee will be appointed to take charge of financing the farm. The tenth anniversary of the Educational Society was held last night at Grace Church.

INSTITUTE HELD FOR NEGRO METHODISTS

Conference of Ministers During Week Under Auspices of Home Mission Board of M. E. Church South

Today will close a remarkable preachers' institue which has been in session in this city at Metropolitan A. M. E. Zion church for the entire week for the negro preachers of all the Methodist denominations.

The institute is being held under the auspices of the home mission department of the Methodist Episcopal church, south. Dr. John M. Moore, the secretary, is in charge and associated with him are some of the strongest men representing the scholarship of the Methodist Episcopal church, south. Dr. Gross Alexander, editor of the Methodist Review, delivered two addresses each day on Bible exposition. Dr. W. J. Young of Emory university, Atlanta, spoke on homiletics each day; Prof. A. M. Trawick, international secretary of the Y. M. C. A., delivered a series of lectures on social service; Dr. J. W. Johnson, pastor of the First Methodist church of the city, delivered an address on "The Preacher as a Student."

Representing the A. M. E. church on programme, Dr. J. A. Bray, the dean and chairman of the committee on arrangement, and Dr. R. T. Brown, the Methodist Episcopal church was represented on the programme by Dr. J. W. E. Bowen, who delivered a series of lectures and President A. P. Camphor. Representatives of the A. M. E. church were Dr. W. T. Vernon and Dr. C. V. Roman. For the A. M. E. Zion Bishop Alstock.

These institutes were planned for the ministers of the C. M. E. church by the mission board of the M. E. church, south, which has since its organization kept up close relation with the C. M. E. church. The Southern Methodist church contributes to the support of the schools of the C. M. E. church and otherwise aids that church in its operations.

The union institute has given rise to much talk of the federation of the negro Methodist churches. It is said that never before have such fraternal feelings been felt and expressed as during this meeting.

There are in attendance at the institute nearly 100 preachers.

Dr. Bowen spoke to a lare audience last night.

Dr. Gross Alexander, Dr. W. J. Young and Dr. A. P. Camphor will address the institute this morning.

In the afternoon at 3 o'clock Dr. Bray will conduct an open conference on "Ministerial Co-operation."

A mass meeting will be held tomorrow afternoon at 3 o'clock at the Metropoltian Zion church.

BUYS HISTORIC CHURCH

Nashville Globe

NEGRO BAPTIST CONVENTION BUYS BEALE AVENUE BAPTIST CHURCH

The Convention and Bank Were Well Represented

The Negro Baptist Educational and Missionary Convention of Tennessee closed a deal yesterday with the Solvent Savings Bank and Trust Company, owners, for the purchase of the Beale Avenue Baptist Church property. The price to be paid was not mentioned.

The property has been involved in litigation for several years and was finally bought in by the Solvent Savings Bank. The Negro Baptists of Tennessee, desiring to save the property to their denomination as a landmark, authorized a committee to visit Memphis and negotiate for the purchase of the property, with the result stated above. The state convention, it is understood, will endeavor to build a strong congregation there under the supervision of the missionary department.

This old church is regarded as the mother church among the Negro Baptists of this section, and this will be good news to many thousands of those who have worshipped in the old building. The Baptist convention was represented by Revs. Wm. Haynes, E. M. Lawrence and President A. M. Townsend, of Roger Williams University of Nashville; Rev. H. G. Harris, Martin; H. C. Swayne, McKenzie; G. P. Woodson, Paris; A. Parr, Brownsville; A. D. Hurt, Nashville; also Revs. T. J. Searcy, J. W. Shaw, A. L. Bartlett, Wm. Collier and J. L. Campbell, of Memphis.

The bank was represented by a special committee composed of J. W. Sanford, president; B. M. Roddy, cashier; T. H. Hayes, Dr. A. L. Thompson, Dr. E. W. Irving, J. B. Willis and T. O. Fuller. Some needed repairs will be made on the building in the near future.—Commercial Appeal, Memphis, Tenn.

LARGE CONGREGAT'NS ATTEND NAT'L NEGRO CONGRESS ON SUNDAY

White and Negro Speakers.

Methodist Institute

In the downpour of rain, showers and betewen clouds and sunshine, great crowds thronged the different colored church Sunday to hear the ministers attending the National Negro Baptist Sunday School congress.

Prof. Henry Boyd Glenn, D. D., the promoter of the congress, visited 20 Sunday schools during Sunday school hours, met 143 officers and teachers, 2034 scholars, collections by Sunday school offerings $50.30, and he is writing a Sunday school congress encyclopedia in which the Baptist Sunday schools of Birmingham and the United States of America and Africa will appear.

The devotional services at Sixteenth Street Baptist church were conducted by Pastor J. A. Whitted, D. D., sermon by Rev. E. R. Carter, D. D., Ga. More than 2000 were in and around the church. Basket offering netted more than $200. The 7:30 p. m. service was the equal of the morning. Dr. C. H. Clarke, D. D., Ph. D., chairman of the congress, officiated.

The cadets at 2:30 p. m. associated with the veterans, scouts, past officers and new made soldiers, headed by the congress and cadet bands marched in a body in the presence of at least 10,000 spectators to Sixth Avenue Baptist church, Dr. Goougame, pastor, and Shilo, Dr. T. W. Walker, pastor. Services of the Missionary Baptist Sunday school drill, respectively, were conducted at Sixth avenue in the presence of a packed congregation. Dr. Clarke, master of ceremonies. Song, choir; invocation, Dr. Kelly; song and chorus, Louisiana Glee club.

Address, Hon. Belton Gilreath (white), he donated $25 to congress expenses and congratulated its founders and workers.

Drs. Mitchell and Goodgame responded and at the same time elucidate "The Essentials of Race Building."

A large offering was taken by cash and subscription for the congress. At the 7:30 p. m. Dr. H. M. Williams, the missionary specialist, specialized Congress Missionary endeavor.

At Shilo Baptist the congress army marched in and around the great auditorium and displayed Sunday school soldiery and drill in the presence of at least 1400. Dr. Ford, master of ceremonies. The pastor welcomed, ably assisted by Ben P. Fowlkes of negro-poem-doll fame. The magister ceremonium responded. Addresses by Drs. Crawford, Johnson, Thornton, Boyd, Harthorne and Superintendent Russell of the Atlanta (Ga.) Sunday school work.

Executive board will decide where the next congress will be held. Birmingham is a bidder.

The worldwide war situation was deplored and special prayer offered for its speedy close.

Methodist Institute.

Dr. J. A. Bray, conducted song service. Dr. P. W. Walls invoked the blessing. Dr. Goss Alexander taught the Biblical lessons.

Dr. Simpson, president of Birmingham college, addressed the congress. Subject. "Minister and Citizen."

The Methodist churches Sunday in Birmingham and the Birmingham district, held institutional services. Metropolitan A. M. E. Zion church. Dr Moppin pastor. St. John, Dr. Walls, St. James, Avenuare, Dr. Mitchell and Drs. Moore, Alexander and other church pastored by Drs. Craig, teachers of the institute, preached Carter, Davis, Bell and other Methodist pastors observed throughout the day. It is said through the occasion. the earnest appeal and request of Dr.

Church—1915

FEDERATION OF METHODISM.

We published, on the first page of this issue, the proceedings, as far as we have been able to learn, of the recent meeting of Negro Methodists at Cincinnati, having copied the same from the last week's issue of the Western Christian Advocate.

As far as our information goes, the movement, in which four great churches took part, is one of the greatest importance, and the commission is to be congratulated upon the sanity of its recommendations and the practicability of its program. The plan of co-operation calls for the most hearty congratulation.

The same standard for the course of study for the ministry, if by that it is intended to see that the ministers pursue this course thoroughly, will do much to help the Negro ministry on. As a matter of fact, we regard this as one of the most important things. The recommendation to hold efficiency and evangelistic conventions in which all Methodists will join, is to be heartily commended, as well as the other recommendations.

The plan of federation which includes the general understanding as to the establishing of churches and colleges, the encouraging of a plan by which one good Negro Methodist seminary could be established for the training of men for the ministry; the ceasing of competition in Africa and co-operation in all mission work, and the insistence on producing a certificate of good standing from a resident bishop for all ministers coming from one branch to another, and the putting of the bishops upon their integrity for the carrying out of this last named provision—all seemed to be well put.

As to the plan for organic union the Conference stated that "we record with deepest conviction that we will gladly welcome the day when Methodists will be one in fact and in spirit. We further record the desire in the future movements and plans concerning larger question concerning Episcopa Methodisms, THAT ALL BRANCHES SHOULD BE CONSIDERED ALIKE." This we presume means that organic union is far in the distance, and well it might be.

For while organic union is the consummation devoutly to be wished for, yet it should come about only naturally in order to be lasting. If the plan of co-operation carries, and the further plan of federation should succeed, we shall have increased the force of Negro Methodism many fold, and raised the standard of our ministry and our ministrations, and be able to meet the needs of this rising and progressive young Negro generation as we cannot otherwise meet them.

But when it comes to the union, there still lingers a doubt in our minds whether there should be a union of Methodists upon the basis of race, in view of the fact that in the Kingdom there is neither Jew nor Greek, male or female, bond of free? For our Saviour said that we are all brethren, and prayed that we should be one. May it not therefore be, that the test all Methodism is in its attitude toward the Greek and barbarian, bond and free, black and white?

The question to be considered is not only what shall be the immediate action of the Negro, but what shall be the action of Christendom now and in the ages to come. Those seeking the larger organic body of Methodists should very carefully analyze their motives, especially with regard to the black section of the church.

The Negro is the test of our democracy and it seems that true democracy in America is about to fail, because in the great melting pot many insist that only white metal is to be put. And yet we cannot escape the conviction that even here democracy will never have its realization without the Negro, and that disfranchisement and Jim Crowism must finally give way before the onward rush of the tide of intelligence and civilization.

But dim as may be the hope as to the realization of one great common democracy here in America, knowing neither race, nor color, creed nor condition, we should never recede for policy's sake or for an immediate advantage, in the Church of Jesus Christ, from the principles which He laid down. We have heard it intimated time and again that the Negro is a stumbling block between the union of Methodists North and South. We try seriously not to believe this, that the Church of Christ, especially the Methodist branch of it, should so far forget itself as to make one of the conditions of this union, the discarding or offending of one of the least of these. If the Methodist Episcopal Church South seceded from the M. E. Church because it favored slavery, seventy years ago, and it is difficult to believe that in this day and time, it or any Christian organization should be offended because of those who, in the spirit of Peter's command to Cornelius, are endeavoring to rise and stand on their feet, and look other men in the face as men, realizing that of one blood God created all nations, and that in every nation he that feareth God and worketh righteousness is acceptable with Him.

We therefore congratulate this Commission, which, by the way, was not composed of Negroes alone, but three of the ablest white bishops of the M. E. Church, Bishops Henderson, Neely and Thirkield, upon their statement, that when it comes to the larger questions of union of Episcopal Methodism, all branches shall be considered alike. Meanwhile we trust the work begun at Cincinnati will receive the sanction of all the churches represented, and be carried on with care and enthusiasm.

THE BISHOPS' COUNCIL—AFTER MATH. THE WOMAN'S MISSIONARY CONVENTION AND THE CONNECTIONAL COUNCIL OF THE A. M. E. CHURCH.

The Christian Recorder

I have in one way or other been connected with the publicity end of the A. M. E. Church for a number of years. I was elected official reporter of the general conferences held at Norfolk and Kansas City. I reported officially the bishops' councils at Charleston and Atlanta. I was not made official reporter of the bishops' council at New Orleans, but I was selected as "Authorized Correspondent." Mark that "Authorized." That is to say, the council selected Bishop B. F. Lee, as reporter, and he authorized me to do the work. I did it to the best of my ability. The New Orleans papers gave me column after column of space, and the news bureaus of the country carried large telegraphic notices of the meetings to the ends of the country. Yet, because of some misunderstanding which caused some of the bishops to feel that I was partial at Atlanta, I was authorized and not elected. While in Atlanta I wrote a simple sketch of the bishops, and carried to the Atlanta Constitution and when the paper came out, they had printed two or three of these sketches and left the rest out, yet full accounts of all the work of the council appeared each day, two and three columns at a time, but because the paper and not J. G. Robinson left out some of the sketches, I was told at the New Orleans meeting, that Bishop Lee would select whom he wished, and that he would censure the News before it went to the press. Also one whom the bishops in past years have given full right to take the news, and they paid him good for his services, and he not a member of our church, was brought to the council to report, and he would doubtless have been elected, had not the true denominational pride worked in my favor. Again, I was not given but one third of the amount that the council allowed for reporting, still I gave (as bishop Lee said to me) the best reports that he had seen of any of the councils.

Well, such is life. But I love the church, and honor all of my bishops, and I will be content.

The council and the other meetings were well cared for by Bishop Conner and the local committee. The following bishops were present: Bishop Turner, Lee, Tyree, Coppin, Smith, Tanner, Parks, Hurst, Chappelle, Jones and Conner.

The following general officers were present: Lowe, Wright, Bryant, Hawkins, Jackson, Allen, Ransom, Rankin, and Caldwell. Of the connectional officers of the Women of the Church, there were present, Mrs. L. L. Turner, of the Woman's Home and Foreign Society; Mrs. Jas. A. Handy and Mrs. Rosa Johnson, of the Parent Mite Society, also Mrs. Bell Tanner Tempie, of the Mite Society. The following bishops' wives were present: Madams H. M. Turner, Jno. Hurst and W. D. Chappelle. There were many of the leading ministers and laymen of the church present from all sections of the church. If I was to attempt to call names, I might overlook someone, and therefore, I will content myself by saying the number at this meeting far exceeded the number that were in Charleston and Atlanta. The following presidents attended the council: Rev. W. A. Fountain, D.D., of Morris Brown University; Rev. Jno. A. Gregg, D.D., of Edward Waters College; Rev. W. T. Vernon, D.D., of Campbell College; Rev. J. A. Jones, A.M., D.D., of Turner College, and Rev. Campbell, of Lampton College.

As to the proceedings of the council, I am sure Bishop Lee will give you more in detail, that I will be able to give you. He ordered me, however, to give to the church and to the public press, as well, the contents of this article, all except the prelude.

Bishop L. J. Coppin, D.D., preached one of the ablest and most soul stirring sermons ever preached to the Board of Bishops of the Church. He was mellow, evangelistic, tender of thought, and struck hard at the weaknesses that are creeping into our ministry. The bishop pleaded pathetically and tearfully for the church to get back to first principles of divine truth, and for the minister to read his Bible. As Bishop Coppin preached, a veritable pentecost swept over the audience, and men and women wept and gave expressions approval in great volume.

The holy sacrament was observed, and the ceremonies were conducted in the most impressive manner, by Bishop John Hurst. Bishop Hurst was so pathetic and original in voice and manner, until one almost felt that he could hear the voice of The Savior saying: "This is my body, broken for you," and "This is my blood which was shed for you." "Do this in remembrance of me." Oh, the solemnity of that one sacramental occasion. I was compelled to see the bench of bishops of the church, as I have never seen them before. When Bishop Coppin had finished that great sermon, and Bishop Hurst had gotten through with the Sacrament of the Lord's Supper, I could not help but exclaim, "We may pull wires and use politics to elect a man to the bishopric, and when we succeed or fail in the election of a man, we may say, the wrong man has been elected, etc., but, I believe every man on our bench has the approval of God for the place and that he gets that before he is elected."

The bishops rescinded their actions, which granted an open door meeting of the council, for which so many of us clamor, after going thousands of miles to be present; and held their meetings behind closed doors. All that we know went on, was what Bishop Lee gave out, and what some could pick up from the lips of their own bishop of the district in which they live, and what could be gathered by "eavesdropping," for there is no use in hiding the fact. Eavesdropping went on, and it will continue to go on, qust so long as we be treated as though we are not a part of the church. I know I will be criticised for this remark, and the criticisms will come from some of these who stood with me with their ears to a crack, listening to what went on in the "sanctum sanctorium."

The subject of publication as it regards the hymn books, etc., between Dr. J. I. Lowe, of the publication department, and Mr. Ira T. Bryant, was discussed at length, and the authorized correspondent was told to say that an agreement satisfactory to the bishops were signed by them. What that agreement was I do not know. Bishop Lee will tell me.

The much talked of supplement

which carried complaints vs. bishop J. H. Jones, written by Mr. Bryant, was discssued freely on the grounds and curbstones. The authorized correspondent was told to say that Mr. Bryant made a statement to the bishops, and that Bishop Jones made a statement, and that the matter was not acted upon.

Dr. J. W. Rankin made a statement regarding the taking over of a number of members and ministers from another church in the Island of Jamaica, and they were recognized as members of the A. M. E. Church. Bishop John Hurst and the Missionary secretary were complimented by the bishops for this work. The secretary of missions stated that while the financial stringency had caused a falling off, that the department was doing well.

Drs. R. R. Wright and G. W. Allen showed that their papers were in good condition, and was being read with great interest, as the general conference draws near. Dr. Ransom made a wonderful impression on the council, and was given words of praise for the work he is doing. The work of the Allen Christian Endeavor League under the leadership of Dr. J. C. Caldwell, was complimented. Mr. Ira T. Bryant met the approval of the bishops as he told of the new building and his work at Nashville.

Prof. John R. Hawkins, the financial secretary, in his report, showed that his department was able to meet every obligation upon him. He stated that within twenty-four hours after the much talked of failure of the bank in Washington, that he had voluntary offers by banking concerns in Washington, to take care of every check that were in the field, and to let him have money to keep his claims paid till the embarrassment was over.

Prof. A. S. Jackson made a brave and wonderful statement. He urged the decrease of numbers of our schools, the standardization of the same, in manner of teaching, etc., and the changing of the names of some of our schools, that the names of them may comport with the work being done in them. He said the majority of the schools of the church are doing well.

The bishops were called upon by a committee appointed from the Woman's Home and Foreign Missionary Convention, ordered under a motion made by Mrs. J. G. Robinson, and amended by Mrs. G. M. Tanner, the object of which was to ask uniformity in the expenditure of the funds of both the societies in the church. The Mite Society heretofore has been expending their money as they desired, by order of the bishops in a decision rendered some years ago, while the Woman's Home and Foreign Society has been reporting their money direct to the Secretary of Missions. The bishops came before the Woman's Convention and rendered a decision, rescinding the action which gave the Mite Society the privilege of disbursing their funds, and directed both societies to conform to the law as laid down in the discipline.

A commission from the M. E. Church, looking for a closer co-operation and federation of all Negro Methodist bodies, was received by the bishops. A commission from our church was appointed to act cojointly with the other commissions, and to report to the next general conference. Commission: Bishop L. J. Coppin, D.D., Philadelphia; Bishop John Hurst, D.D., Baltimore; Bishop B. F. Lee, D.D., Wilberforce; Dr. V. M. Townsend, Little Rock, Ark.; Dr .G. W. Allen, Columbus, Ga.; Dr. A. J. Carey, Chicago; Prof. A. S. Jackson, A.M., Waco, Tex.; Prof. John R. Hawkins, A.M., Washington, D. C., and Mr. Ira T. Bryant, L.L.B., Nashville, Tenn.

The Connectional Council sent a letter to the bishops, telling them of the object and work of the organization, which was read by the council, with no action taken. Some matters referring to Episcopal supervision from one or two of the Episcopal Districts were discussed, and it was shown that in the regard of supervision, the church is doing well. The next session of the council was voted to Chicago, after the name of Nashville had been withdrawn from the council. Mr. Bryant is asking for the session to be held at Nashville, to save expenses, and to have the session in one of our own business houses for reasons that rooms, etc., are there for all the work of the council to be carried on. But as no pastor had asked for the council, it was decided to go to the Bethel, Chicago.

There was not that amount of candidating for office and for the Bishopric as has been indulged in at previous meetings at the council this close to the general conference. The bishops did not make any recommendations as to whether there will be a need for more bishops or not.

All and all, the council of bishops was a successful meeting. Expressions of regret were sent to Bishops C. T. Shaffer and J. S. Flipper, because of their absence. Much regret was expressed on all sides because two African bishops could not be present.

The rest of this story or report will be official. I was appointed by the Woman's Missionary Convention, official reporter. Mrs. L. L. Turner, the able and efficient Connectional president of the Quadrennial Convention called the convention to order on the morning of the 10th. On the night previous, there was held a welcome reception, which was presided over by Mrs. A. L. Bell, conference president of the Louisiana conference. At this meeting able Missionary documents were read and speeches were made. Mrs. Turner made one of the most powerful addresses ever delivered along Missionary lines since the organization of the department. Bishop Turner was present and introduced as the founder of the Woman's Home and Foreign Missionary Society, and received amid great applause. The following connectional officers were present at the opening of the meeting on the morning of the 10th of February: Mrs. L. L. Turner, president; Mrs. S. G. Simmons, First vice president of South Carolina; Mrs. M. M. Jones, Texas, second vice president; Mrs. L. M. Channel, of Louisiana, assistant secretary; Mrs. H. E. Carolinia, of Arkansas, treasurer; Mrs. G. L. Jackson, Tenn., statistical secretary; also members of the executive board. Quite three hundred delegates, visiting women and ministers, registered by paying one dollar.

The women went on record by motion, asking the bishops to give the women of the Woman's Home and Foreign Society the same privileges that were granted the Women of the Mite Society some years ago. A delegation consisting of one member from each Episcopal district, headed by Mrs. W. D. Chappelle, went before the bishops. Mrs. W. D. Chappelle distinguished herself in a speech for equal liberty for all the women of all sections of the church. In this brief article, I am only reporting generalities, elected reporters were ordered to write the details of the convention to the different church papers, therefore, if I do not mention names and general discussions, etc., that will be left for the reporters.

The bishops did not give the women of the Home and Foreign Society the privilege to use their money as the Mite Society, but they made an order directing both societies to obey the law as laid down in the discipline.

The program, as announced through the different church papers, was carried out to a letter. Many of the papers and speeches, songs, etc., would have done credit to any gathering of Christian workers anywhere upon the face of the globe. Mrs. James A. Handy, president of The Parent Mite Society; Mrs. Reverdy C. Ransom, of N. Y.; Mrs. Rosa Johnson, of Ohio; Mrs. Emily C. Kinch, of Atlantic City, and Mrs. John Hurst, of Baltimore, were distinguished visitors to the meeting, representing the Woman's Parent Mite Missionary Society. They made able talks and fraternal addresses which were responded to by some of the brightest minds of the convention.

Nearly nine hundred dollars were collected during the convention and laid on the table for the sacred cause of Missions. A delegation was elected to go to the next general conference, for the purpose of asking the passage of such laws as may be decide upon by the women, and laws that will be simple and more easy of interpretation than the present laws under which the Missionary societies operate. The following constitute the delegation, viz: Mrs. M. L. Craig, of Alabama; Mrs. S. B. Dudley, of North Carolina, and Mrs. J. G. Robinson, of Arkansas. Bishop J. M. Conner preached the official Missionary sermon to the women, and made a splendid impression for the cause of missions. All of the Bishops visited the convention, and gave inspiring talks. Bishop Chappelle became very popular as one of the new bishops, because of his open advocacy of the W. H. F. Society, having the same rights that the bishops gave the other society some years ago. The action taken by the bishops in this matter seemed to meet the approval of the president of the Mite Society, and the other women of that society which were present. The women of the Home and Foreign Society were well satisfied, their only contention having been all along was for the same rule to be applied to all the women throughout the entire church.

The following officers were elected for the ensuing Quadrennium; President, Mrs. L. L. Turner. Mrs. Turner was elected by acclamation, after making her annual address. The address of Mrs. Turner was one of the ablest documents ever presented to the Church, and should be read by all who are seeking Missionary information.

First vice president, Mrs. Sanday Simmons, South Carolina; second vice president, Mrs. M. M. Jones, Texas; secretary, Mrs. L. M. Channell, Louisiana; assistant secretary, Mrs. M. S. Pearson, North Carolina; corresponding secretary; Mrs. G. L. Jackson, Tenn.; treasurer, Mrs. W. D. Chappelle, South Carolina.

The secretary of Missions was well received by the convention and delivered helpful talks. The next session of the Quadrennial Convention will be held at Dallas, Texas. The executive board and the Fraternal delegates to the Mite Missionary Quadrennial session will be appointed by the president.

The connectional council of the A. M. E. Church is no longer an organization to be laughed at, or to be dubbed "The Lower House.' The much talked of and snubbed "Lower House" was organized by the distinguished Dr. Brockett, of Georgia, at the Chicago general conference, and was composed of all ministers present at that meeting, who were not delegates to the general conference. That meeting died, at the close of the general conference. When the connectional council was proposed by Dr. J. I. Lowe and others at the Bishops' Council, at Charleston, and when we met, many called us "The Lower House." We, however, wrote a constitution, and went into permanent organization at the meeting of the bishops, at Atlanta, February, 1914. Dr. B. F. Watson was elected president. One vice president was elected from each Episcopal District. Being one of the vice presidents, I called the council to order, at New Orleans. More than one hundred answered the call.

BISHOP'S CRITIC GETS ROUGH DEAL

MONROE N. [illegible] 15

NEW YORK

The Rev. P. G. Simmons Dropped from Roll of Ministers' Union

NO NOTICE OF CHARGES

Action Taken Without Calling Simmons to Trial or Giving Notice of Intention—Action Unusual in Connection.

UNION HAD 2 HOUR'S FIGHT

Action Follows Ultimatum Issued by Bishop Flipper to Atlanta Ministers that they Were "Disgusting, Worthless Preachers," and he was Going to Put Them in Their Places.

Special to THE NEW YORK AGE.

ATLANTA, GA., June 15. At a meeting of the A. M. E. Ministers' Union of Atlanta the name of the Rev. P. G. Simmons, formerly presiding elder of the Atlanta district, but recently pastor in charge of a small church at Forsyth, to which he was transferred by Bishop J. S. Flipper, was dropped from the roll of members. This action followed a two hours' fight on the floor of the meeting, Simmons' friends trying in vain to stave off the action.

It is being freely circulated around that the expulsion of the Rev. Mr. Simmons is due to the fight he made, in a series of letters to THE NEW YORK AGE, on Bishop Flipper for reducing him in work after a long period of loyal service, the letters containing also full and free criticisms of the conduct of Morris Brown University under its present president, the Rev. W. A. Fountain. Mr. Simmons was not present when the action was taken, and it appears that he was not notified or given a chance to defend himself against the contemplated proceedings.

Church—1915

BAPTISTS OF NEW ENGLAND MEET

Hold Forty-First Annual Session at Olivet Church, New York

PRESIDENT'S ADDRESS

Rev. W. Bishop Johnson Declares that Church Life Is a Potential Factor in Racial Integrity and Enterprise.

STANDS FOR NEGRO BRAND

The New England Convention Is a Negro Institution and Believes in the Capability of the Race, First, Last and all the Time, With Faith in a Glorious Future.

The forty-first annual session of the New England Missionary Baptist Convention opened Thursday, June 17, at Mt. Olivet Baptist Church, 159 West 53d street, the Rev. William A. Hayes, pastor, and closed Monday night, June 21, with a large reception tendered to delegates and visiting ministers by the pastor.

More than 250 delegates were present, representing 127 bodies, which included state conventions, district associations and local churches located in the territory from New Hampshire to North Carolina, New York to Pittsburgh, Pa. The delegates reported $55,000 raised and expended for education and missions during the convention year. $2,702.58 were raised at the convention, which makes a total of $57,702.58. $25,000 were given to the Virginia Theological Seminary and College at Lynchburg.

The feature of the opening was the annual address of the president, the Rev. W. Bishop Johnson, who spoke in part, as follows:

The President's Annual Address.

Once more in the silent revolution of time, we are assembled in the annual session of the Grand Old New England Missionary Baptist Convention. We stand upon the threshold of another year. Looking backward we see much for which to be thankful. The churches have enjoyed unusual peace and prosperity. Great revivals have characterized the life of our denominational family and many thousands have been added to God's holy army while equally as many have been quickened to do more for the extension of the Master's Kingdom.

Never have we been confronted with greater evidence that the church life of the Negro is a potential factor in racial development. The church is today, as it always has been, the supply house for racial integrity and enterprise. All the great moral, social, business and educational concerns that have added so many chapters in the volume of race efficiency have been born in our churches; and we would be the basest ingrates if we attempted to deny it. It was within the sacred confines of the church that we caught the vision—God and Race. Since then we have pressed our way to the mount of fulfilment, through the wide, deep valley of sacrifice, suffering and service.

The influence of this body should be felt in every part of our conventional district. We should link ourselves with every state convention and district association. Our representative should be at each annual meeting of these district bodies and their representatives should be with us and on our boards, so that they may acquaint us of their needs and secure our cooperation in carrying out their plans. We can't be great and fulfill our mission without this close cooperation and organization. Your president feels that our whole future usefulness depends upon the idea of real cooperation in methods, money, men and missionary efforts.

Must Have a System.

We want a system. We have men, money and measures. We must have system. God does not work without a plan; why should we try? As an organization we are recognizing this fact more and more. The Educational Board has made wonderful steps towards the establishment of the Northern University. They have incorporated, organized and decided to begin the work of educating the masses of our people, who are living in our churches and knocking at our doors for light and knowledge.

But we can never get due credit for our work, nor form a self respecting idea of the magnitude of what we are doing, until we are really convinced of the demand upon us, and the urgent need of united effort in making this the dominant call to the loyal support of our convention. No department of denominational work can suffer when the educational and missionary spirit is alive. The Christian religion is a missionary religion.

The New England Missionary Convention is a Negro institution, and as such, stands for every thing good, that has the Negro brand upon it. She believes in the capability of the Negro, first last and all the time. Her faith in a glorious future for the race leads her to plan and suffer, remembering that "The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." She also believes "That he who would be free must himself first strike the blow." The prime factor in the solution of our problem is the Negro himself. The record of sterling character and worth that makes men superior must be made by the Negro.

ABOUT THE NATIONAL BAPTIST THEOLOGICAL SEMINARY.

Dallas Express 1-29-14

Never in the history of the world were the Negro Baptists more in need of a National Bible Training School than at this time.

1. The more intellectual advancement a people have, the more necessary it is for them to be given God's word for the entertainment of their minds and the salvation of their souls; for with educational advancement they will seek more earnestly and intelligently to give themselves literary attainment. The earnest seeker for knowledge will acquire entertaining information from any literary source, therefore, in order to direct his soul toward God while the mind is pliable, the Holy Bible should be presented to him in every attractive form possible. To do this the teachers of the Bible should be thoroughly educated, truly converted and well versed in the scriptures. In other words, he should have a systematic theological education.

2. They need it more now than ever, because the world was never more in need of missionaries and good pastors, for the heathen lands and home fields. There never was more wickedness in high places of society and among the lower class of wicked pleasure seekers. The leaders of evil forces are, in some places more than a match for the preachers and Christian workers of their communities. Worldly leaders are getting the biggest crowds in theaters, moving picture shows, and other places of vice and immorality. The devil seems to have the majority, because God's people, with the Bible are not competent to outwit the world, it seems.

3. The church government, and the management of great denominational enterprises, demand more education and Bible information than ever before. Much confusion in our churches, associations, State and National conventions, is brought about by the leaders as well as the masses. They need more Bible knowledge, guided by the Spirit. Hence, let us all unite in creating at Memphis, Tenn., one great National Bible Training School, where everybody can go and get a finished education in the Bible.

"Holy Bible, book divine,
Precious treasure, thou art mine."

Rev. Joseph Wilson, Jr., of Temple, says: "If in any way you think that I can be of service to you in the promotion of the cause you represent, command me."

Rev. I. S. Jackson of Longview, is off and gone for the Bible School. He says: "I am going to do my best for the Bible School. I am yours for Christ and the School."

Rev. J. B. Raynor says: "You can use me, and I will prove myself profitable to the work. Ignorant pastors are opposed to an educated, sanctified ministry, and will not help to build this Seminary. I want to return to the pastorate. I believe with all my mind, soul and strength, that God has confidence in me, and I want to return to the work of the pastorate, so I can help other to merit and win God's confidence. Brother Griggs, I know that I have some influence with God and I shall pray for God to use you, and give you power to use others for the spiritual enlightenment of the world. God grant that your life be made a lever and helm in the hands of the Holy Spirit, is the prayer of J. B. Raynor, Calvert, Texas."

Note.—We thank Brother Raynor and all the good brethren for these kind things said of us in this new work. With untied hands in making plans, and freedom of speech and access to the press, backed up and encouraged by such men as are speaking out on this school question, with the assurance of the Holy Spirit as my leader, I am sure that success is just ahead.

Two churches have voted for the hundred dollars and one paid half down, two others fifty. Sister Ashton was the first to pay her dollar and did it while sick in bed.

Here Is What I Want.

1. Everybody to pray a secret prayer for my success in this work.
2. Five thousand persons who will give one dollar. Send for a badge.
3. Five thousand to give fifty cents. Get a Seminary Button.
4. Fifty churches to give one hundred dollars.
5. One hundred churches that will give fifty dollars.
6. Two hundred churches that will give twenty-five dollars.
7. Let each church vote in Conference, or its business meeting to pay that amount and it will then be a just debt. Appoint a committee to raise it.
8. This Seminary to be a great National center for the concentration of Bible students, for the purpose of unifying the denomination in Bible doctrine and Baptist usage, that we may be one in Christ. 1 Cor. 1:10.

Rev. T. O. Fuller said when I was in Memphis: "The site is secured." Let us then rise up and build. Neh. 2:18. Will you please answer and let me know if I can depend on you for prayer?

PLEASE READ THIS NOTICE TO THE CHURCH, SUNDAY SCHOOL, THE MISSIONARY SOCIETY AND B. Y. P. U. This school will be opened to train Pastors, Missionaries, Sunday School Teachers and Denominational workers of both men and women, for home and other fields. Let others do and say what they may, but for me myself, I am for THE NATIONAL BAPTIST THEOLOGICAL SEMINARY. Will you help me?

"You may depend upon me to render any service that is in my power to render," B. B. Johnson.

Respectfully,
A. R. GRIGGS, Cor. Secy.,
National Baptist Educational Board,
1724 Hall St., Dallas, Texas.

THE CATHOLIC CHURCH.

Commended by the Age and Other Race Representatives.

From the Ave Maria.

The latest benefaction of Mother Katherine Drexel to the Negroes of this country is the purchase of the Crescent City University of New Orleans for the purpose of making it a scientific and domestic training college for colored girls. That her generosity is fully appreciated by the Negro race is clear from an open letter addressed to her by a representative colored writer and published in the Morning Star. Among other things, the writer says:

If there is such a thing as the Negro Problem, I am more and more convinced that it can not be solved except through the instrumentality of the Holy Catholic Church. You, dear Mother Katherine, are a most powerful factor in solving this most perplexing problem. It is with tears of profound gratitude and respect that I thank you for bringing the light of faith to so many of my race. You have, dear Mother, reached down from your lofty height to lift up the poor unfortunate children, and prepare them for battle in the tempestuous sea of life, fortified with the oars of religion and education, which will make them true men and women, and an honor to the Church and the communities in which they live.

Of cognate interest is the following extract from an editorial in The Age, a leading Negro periodical of New York. The editor is discussing the growth of Catholicism as disclosed in the statistics of the Official Catholic Directory:

These figures will alarm a great many good people, who will see in them the ultimate downfall of the Republic and a lot of other dire disasters. For our part, we should like to see more of the Catholic spirit instilled into our great Protestant and other denominations. The Catholic Church in this country is that religious body in which wealth, social distinction, class and race count for the least. The humblest, poorest, and most ignorant immigrant entering New York can go into the great cathedral on Fifth Avenue and feel that he is welcome. * * * It is almost impossible to think of a Catholic priest preaching race discrimination, or urging his congregation to lynch somebody.

If all the great Christian organizations in this country had the religious and moral courage openly to disapprove the injustice, lawlessness, and cruelty which the Negro has to suffer, those sins and crimes would soon be stopped.

COLORED BISHOP CAUSES DISPUTE

Methodist Episcopal Conference Has Discussion on the Race Question

APPOINTMENTS MADE

The report of the committee on conference memorials, which favored an amendment to the constitution of the Methodist Episcopal church, giving the quadrennial conference the power to elect bishops for races and languages, brought out a lively discussion at the final session this forenoon of the Pittsburg conference of the Methodist Episcopal church, held in Christ church.

The Rev. J. B. Risk said the church should not mingle the race question with religion. He said he was against the amendment because it was revolutionary. He said the colored man had not yet arrived at a stage where he could be left wholly to himself. The Rev. W. P. Varner, of West Liberty, said the war in Europe gives an example of what race difference produces. "We would have confusion among races and languages and injure us as Christians," he said.

Superintendent Conner, of the Pittsburg district, said he was in favor of the election of a bishop to look after the colored people. He said they ought to have a man especially to attend to their affairs and they would want one of their own race. "You may never fear that he will preside over you," said the superintendent. He believed such a step would aid in the union of the Methodist Episcopal church north and south. This report was adopted by a vote of 155 to 38.

Paul Sturtevant and James Thomas were elected members of the board of trustees of Allegheny college.

Addresses were made by the Rev. J. J. Wallace, of Pittsburg, and Prof. H. C. Grover, of Mt. Union college.

The Rev. D. L. March conducted the devotional exercises. At the opening of the business session, Bishop Earl Cranston presided. The following special appointments were approved by the conference:

F. C. Lockwood, professor Allegheny college.

E. L. Meadows, field agent book concern.

F. H. Wright, superintendent Italian mission.

C. M. Miller, chaplain Western penitentiary.

H. M. Chalfant, agent Pennsylvania Anti-Saloon league.

D. L. Marsh, superintendent Pittsburg Church union.

W. J. Lowstuter, professor Iliff School of Theology, Denver.

Leroy Weller, president Beaver college.

George Orbin, hospital chaplain.

D. L. Johnson, superintendt Hamilton home.

W. W. Hall, conference evangelist.

W. A. Prosser, pastor United Peoples church.

William Buzza, chaplain Allegheny county workhouse.

M. R. Casanova, Italian missionary.

J. V. Thompson, superintendent board of Sabbath schools.

Appleton Bash, secretary permanent annuity fund commission.

David Flanigan, conference evangelist.

Bishop Earl Cranston, of Washington, officiated in the ordination service yesterday afternoon, when four young men received the orders of elder and seven the orders of deacon. The elders are John M. Beits, R. Earl Boyd, George W. Pender and Lemon D. Spaugy; the deacons, George L. Bayha, Roger W. Conner, Arthur W. Davies, Charles W. Wagner, Clarence C. Fisher, Everett Jones and William Medley, Jr.

NEGRO PREACHERS.

To the Editor of The Dispatch.

Sir: In reply to the letter of O'Connell Toney, deploring the fact that there is no great religious leader among the colored people, I wish to say that we have able ministers among us, physically, mentally and morally capable of delivering the gospel as it should be delivered to the present civilization. I do not deny that there may be too many different denominations in the land. But I do know that they have all done some particular good, for they have stimulated morality throughout all America and have extended it into foreign lands—a particular necessity for the future success and prosperity of the race.

Mr. Toney says that we have ten thousand men who are, or claim to be, ministers of the gospel, yet we have no man among us who has made an unquestioned and outstanding success as a great expounder of the gospel.

Here Mr. Toney seems to have overlooked the success that has come to the race and the whole country through intelligent and noted ministers of the race, who deemed it best to establish and maintain churches, chapels and other places of worship for the common good of the American people.

I admit that there has not as yet arisen a man among us whose fame extended as far as the noted Mr. Billy Sunday. But a man is only noted among the people he comes in contact with. Mr. Sunday did not solve the race problem. Neither did he touch upon it—the gravest problem that ever confronted a civilized nation.

We all have our faults and in some way are blessed by the same Omnipotent God. But woe unto the man who cannot find any good among his own people.

I am not a minister but, in conclusion, will say that, so far as the presence of ten million men of African descent in this country forms a negro problem, it can only be settled in one way—by treating every individual according to his just deserts, with absolute impartiality. If he is a seer, heed him, if he is a poet, listen to him; if he is an artisan, work with him; if he is a criminal, reform him. Treat these men with unwavering justice; neither wheedle nor curse them, but open the doors of opportunity and cheer them through giving them sympathy, encouragement, punishment, correction and inspiration, as they need. Justice will then settle the problem of race and caste today, as it did in the world's yesterday

William Vernon Richardson.

CONFERENCE VOTES FOR NEGRO BISHOPS

Amendment to Constitution Approved, 73 to 20, by Northern Minnesota Methodists.

An amendment to the constitution of the general conference permitting negroes to have negro bishops in the Methodist Episcopal church was favored by delegates to the Northern Minnesota Methodist conference in their meeting in Wesley M. E. church, Grant street and First avenue S, today. The vote was 73 to 20.

At the last general conference, in Minneapolis three years ago, favorable action was taken, but the constitutionality of the proceedings had since been called into question. The proposition will come before the next general conference at Saratoga Springs, N. Y., in May, 1916.

Those opposing the amendment declared that it officially recognized a distinction between white and black churchmen and thus was not democratic.

That the fund for the retirement of superannuated ministers, known as the "jubilee fund," has passed the $1,500,000 mark was announced by Rev. J. B. Hingely of Chicago, formerly of Minneapolis, who is corresponding secretary for the conference claimants. The fund was authorized at the general conference held in Minneapolis three years ago and its size was placed at $5,000,000.

Formal acceptance of a 10-acre tract near Net Lake, Minn., from the United States government to be used as a mission for Indian boys was voted by the conference.

The delegates were addressed late today by Dr. George E. Vincent, president of the University of Minnesota. The address to the Women's Home Missionary society, which had its annual meeting late today, was delivered by Rev. A. C. Stevens of St. Paul.

PHILADELPHIA PRESS

18 March 1915

COLORED PREACHER EMULATES SUNDAY

Washington Evangelist, Strenuous in His Ways, Attracts Trail Hitters Here.

While thousands of persons are flocking daily to Nineteenth and Vine Streets to hear the gospel as it is vigorously presented there, a colored clergyman, known as the "Black Billy Sunday," is preaching nightly at the Varick Temple, Nineteenth and Catharine Streets.

The preacher is Rev. Alexander Wiltbank, of Washington. He is as active in executing his oratorical effects as is the evangelist from whom he obtains his sobriquet, and he is said to have had a powerful effect in his calls for converts. He called them trail hitters not of the sawdust path, but of the carpet trail. His popularity has been great, and the pastor of the Varick Temple is endeavoring to find a more spacious edifice in which the evangelist can speak to larger crowds.

Mr. Wiltbank was brought here at the beginning of the week, with the understanding that he was to remain two weeks. He has agreed, however, to stay a month. The colored people are heralding him as one of the greatest evangelists of the age. Rev. S. L. Corrothers, who organized the revival campaign here, announced last night that efforts would be made to extend the movement broadcast, and even spoke of obtaining Billy Sunday's tabernacle for the use of the colored preacher.

Last night Mr. Wiltbank pleaded with his hearers to work for the betterment of civic conditions here, and so excited did he become that he stepped from the pulpit and began to walk up and down the aisles of the church in order that he might be closer in touch with the members of his congregation, many of whom he stirred to tears.

CONFERENCE VOTES FOR NEGRO BISHOPS

Methodists Would Give Greater Recognition to 1,000,000 African Brethren.

Favorable action was taken yesterday by delegates to the Northern Minnesota Methodist Episcopal conference in Minneapolis on the amendment to the constitution of the general body permitting negroes to have negro bishops in the Methodist Episcopal church.

Vote Is 73 to 20.

The final vote was 73 to 20. The proposition will come up before the next general conference, to be held at Saratoga Springs, N. Y., in May. Those arguing in favor of the amendment yesterday said that it was only just that the 1,000,000 negro Methodists in the country should be given representation.

The delegates were addressed at their meeting today by George E. Vinent, president of the University of Minnesota.

Pensions for Ministers.

Rev. Joseph B. Hingeley, D. D., corresponding secretary of the Board of Conference Claimants, spoke last night on "The Pension Habit."

"The minister is singled out among all as the man who engages in his work not to earn a living nor to gain a competency or wealth," he said. "Any motive that would apply to any other form of pension applies with greater force to the problem of ministerial pensions."

Condemns Nostrum Manufacturer.

The conference yesterday adopted unanimously resolutions attacking the business of John A. Patten, Chattanooga, Tenn., prominent in the church, who manufactures a patent medicine declared to contain alcohol.

St. Louis Republic

JUL 19 1915

Negro Baptists Elect St. Louisan.

SPRINGFIELD, Mo., July 18.—Kansas City, Kas., to-day was chosen as the place for holding the 1916 convention of the Western Baptist Association, which comprises negro Baptist churches in 22 States of the West. These officers were elected: President, Rev. T. L. Griffiths, Des Moines, Ia.; president at law, Rev. S. A. Mosely, St. Louis; recording secretary Rev. E. A. Wilson, Muskogee, Ok. corresponding secretary, Rev. G. Mc Neal, Kansas City, Kas.; treasurers Rev. W. A. Bowers and D. A. Holmes Kansas City, Kas.

Church—1915

THE LOTT CAREY BAPTIST FOREIGN MISSION CONVENTION AND WOMAN'S AUXILIARY HOLD MEETING IN PITTSBURGH.

Lott Carey Baptist Foreign Mission Convention and the Woman's Auxiliary Convention were held in Pittsburgh at the Rodman Street Baptist church, of which the Rev. Dr. O. S. Simms is pastor.

The convention was opened on Wednesday morning, Sept. 1, with Dr. C. S. Brown presiding. After the welcome addresses and responses were delivered, and the president's annual address, the appointment of various committees and reports of the various officers, the convention settled down to some real constructive work for the betterment of the mission work in all of its phases.

Among the many things done it is to be noted that this organization is building mission stations in the interior of Liberia, and assisting in operating the Liberian Baptist College. The president of the organization has been elected to go to Haiti for the purpose of introducing the Haitians. Dr. Brown there about the first According to the sta- over a quarter of a have been contributed organization for the sessions.

wing officers were elected ensuing year: Dr. C. S. president; A. W. Pagues, sec- ; William Alexander of Balti- e, corresponding secretary; J. H. Hughes of Berkeley, treasurer; Dr. A. A. Graham of Pheobus, Va., auditor; Dr. G. E. Reed, Cheriton, Va., statistician and historian; Dr. W. T. Johnston, chairman of Foreign Mission Board; Wilson Williams, secretary; W. H. Stokes, editor of the Lott Carey Herald.

At the convention a report was read showing that there was on hand $3,500, and during the year $7,000 was raised for foreign missions, and since the existence of this organization over $100,000 has been raised Ten missionaries are being supported on foreign fields, comprising Cape Town, Congo and Liberia.

On Thursday afternoon a session was held by the Foreign Missionary Society.

TWO CHURCHES MAY COMBINE

African Union and Union American Methodists May Merge Their Denominations

(Special to Journal and Guide).

Baltimore, Md. — The sixty-annual session of tne Maryland and Virginia Conference of the African Union Methodist Protestant Church came to an end at St. James Church, Towson, with the announcement of the appointments for the ensuing year by President Perry E. Robinson last night. The next session will be held at Providence Church, Elkton, Md.

During the day a commission was appointed to confer with a similar one from the Union American Methodist Episcopal Church regarding the merging of the two denominations into one. The personnel of the commission follows: President Perry E. Robinson, Revs. W. H. Rector, W. N. Edwards, S. I. Mills, A. D. Hammond, W. A. Butts and J. W. Coleman. Rev. Perry E. Robinson was again re-elected president.

FEB 12 1915

MAYOR ADDRESSES NEGRO CONVENTION

Mayor Martin Behrman was given an ovation by 1,500 negroes in St. James A. M. E. church, at noon, Friday, when he addressed the African Methodist Bishops and the Women's general convention of the Home and Foreign Missionary Society in joint session.

He congratulated the negroes upon the progress being made by them and told of the helpful influence of the Panama canal on the city, whose water front belonged to the people and not to any corporation or people. He talked to the colored people, he said, on the subject, because they were a working people.

"What we need in this Southland," he said, "is a better understanding between the races. There is no trouble here in this city, we are living together in perfect harmony.

"We are helping your people by building schools for them, employing good teachers, building a public library, and we hope that they will take advantage. He who wants a thing in this country must go after it, and nothing comes to him who waits. I trust that you will have a pleasant stay in our city."

Bishop B. F. Lee, of Wilberforce, O., responded to the address, extending thanks to the mayor for his words of greeting and his encouraging remarks. He said that the negro was far ahead of sixty years ago, for he recalled when the minister was arrested and carried to the parish jail for preaching the gospel to slaves, and he considered it a great advancement when the mayor of the city would welcome the ministers and bishops of that same church.

Bishop Lee declared that the negro wanted only opportunity.

WANTED—A NEGRO PREACHER.

To the Editor of The Dispatch.

Sir: The negro is widely advertised and makes strenuous claims that his is a religious race. And he is right. But in spite of our success along various lines, as Booker T. Washington in education; H. O. Tanner in art, and C. B. Mason in oratory; in spite of the fact that the negro is religious; and disregarding the fact that we have about ten thousand men who are, or claim to be, ministers of the gospel; yet we have no man among us who has made an unquestioned and outstanding success as a great expounder of the gospel. And in making this statement the writer is not forgetting that here and there, scattered among the states, are preachers with good local reputations and who are known to some extent in the nation. But there is no towering, masterful, persuasive preacher in our midst. There is no negro, in our estimation, who can stand as high as did Talmage, Moody or Beecher among the white people. Our preachers are particularly apt in the handing down of gospel food and the unveiling of truth. And again, there are men of piety, and, in many cases, there are speakers of scholarly attainments, but the preacher — the gospel preacher— has not yet arrived The race needs, today, more than anything else, the preacher who will stand out pre-eminent. When that preacher does rise up, he must be clothed in spotless righteousness; he must understand the problems of his people; he must be acquainted with the history of his race, and all other races, in church and in state; he must be a man of incessant prayer. He must have a sound body as well as a sound mind; he must, necessarily, be interdenominational and his mind must be given to the one work of preaching the gospel in its sincerity. The magnificent and much-coveted post of honor is vacant. He who is fortunate enough to fill it will have an opportunity of large service. It it he will win enduring fame. Will the man be? Is he here, or we wait another?

O'Connell Toney.

THE WHEAT STREET BIBLE CONFERENCE OPENS ABLE SPEAKERS PRESENT.

The Wheat Street Baptist Church Bible Conference opened last Friday evening with a record attendance. This is the third year that this conference has been held, and each year sees progress made in the various departments of the work. Dr. Bryant is making an effort to have this conference mean a great deal to the whole city of Atlanta. This year in addition to the regular associates with him here in the city, he has able speakers from out of the city, and in two instances, he has secured two strong speakers and Bible teacehrs outside of Georgia, in the persons of Dr. Isaacs, of Nashville, Tenn., and Dr. Brown, of Miami, Fla. Of the men in the State who will take part in the session will be Dr. E. P. Johnson, Dr. D. W. Cannon, Dr. D. D. Crawford, Dr. Murden, of Athens, Ga.

There will be three sessions each day, and the public is cordially invited to be present at every session. You are asked to bring your Bible, pencil, and table so that you can get the very best results from the speakers. The conference will last ten days. Get busy and hear these able divines proclaim the message of the Lord of host. Atlanta will be taken by either the devil or by the forces of righteousness. It will be far better for all concerned, that righteousness prevail. You can help to make this possible by first getting thy heart right with God, and begin to fight on the side of right. Take time to be holy.

W. J. T.

Brooklyn Standard Union.

OCT 13 1914

COLORED PRESBYTERIANS ARE AROUSED

The colored Presbyterian clergymen of New York, New Jersey, Pennsylvania, Deleware, Maryland and the District of Columbia are preparing for their twenty-second annual session of the Afro-American Council, which convenes in Pittsburg, Pa., Oct. 21-24. In view of the lethargy in the colored churches the coming convention promises to be one of unusual interest. It is generally conceded that the growth in the Presbyterian Church has been dwarfed; that after a lapse of fifty odd years there are not a dozen self-sustaining colored churches in the country; that although the Congregational and Episcopalian denominations have made their advent since the former, they have both from a point of numerical strength, as well as self-support outdistanced the colored Presbyterians. In view of this discouraging aspect in the church the subjects of the speakers are especially significant. The first paper to be discussed will be, "The Presbyterian Church and Its Ideals." Others equally as pertinent will be, "The Condition of the Colored People in the North and the Need of Evangelism"; "Is the Presbyterian Church Adapted to the Colored People?" "Systematic Giving, Every Member Canvass," "How to Obtain Self-Support and Be Self-Sustaining," "Some Reasons Why Our Churches Do Not Grow," "Efficient Leadership and the Importance of Encouraging Our Young Men to Enter the Gospel Ministry."

It is thought by the promoters of the council that a free and open discussion of the above named subjects will give new life and energy to the ministry generally. As Pittsburg is the headquarters for the Board of Freedmen in the Presbyterian Church an excellent opportunity will be afforded the management to see the calibre of their colored constituency. Some of the best educated and best equipped colored men in the country are identified with the Presbyterian ministry, but owing to the meagre salaries paid them and the lack of zeal and energy among the laity, they are often forced to seek vocations along other lines, thus leaving an inexperienced, inefficient leadership in charge of the pulpit. It is argued that the unrest among colored Presbyterians will either arouse them to greater activity or crush out absolutely the manhood for which this great church stands. The Rev. W. R. Lawton, the only colored minister from Brooklyn, will leave for the council Oct. 20. The Rev. Mr. Lawton enjoys the distinction of having laid the foundations for three Presbyterian churches, Siloam, of Brooklyn; Lafayette, of Jersey City, and St. James, of Manhattan.

SOUTHERN UNIVERSITY OF NEW ORLEANS TO RESUME WORK.

The former Southern University's building has been purchased for $18,000 by the good and charitable Sister Katherine, head of the order and daughter of a multi-millionaire of Philadelphia.

The University will begin work in the latter part of September under the like lines previously pursued, with many new departments added. The teaching staff will be composed of sisters and nuns from Harvard and other institutions, along with other teachers.

This step in the betterment of the prevailing conditions of learning will be a great one and the Afro-Americans are overpowered with joy and success for the future.

The city of New Orleans has succeeded in obtaining a summer normal for the purpose of preparing young Afro-Americans for positions in the N. O. public schools.

Such a school will increase the efficiency among the Negro teachers and means a lot to the high school graduates; for the school will open on the 14th of June and continue through to the 23rd of August. Just a week after closing the teachers' examinations will be held.

The work is under the supervision of the New Orleans school board and will be properly supplied with some of the best instructors obtainable.

Philadelphia Record

April 1915

NEGROES WAIL AT REVIVAL

Harmonic Groans Accompany Evangelist's Sing Song Sermon.

Gruesome pictures were presented in a sermon on "Death in the Pot," delivered last night at Varick Temple, Nineteenth and Catharine streets, by Rev. Alexander Willbanks, negro evangelist. Despite his 230 pounds, the preacher kept up a series of strenuous gestures that approached interpretive dancing, while his voice swung along in the minor thirds characteristic of negro camp-meeting exhortation. His hearers accompanied him with harmonic groans and wails, interspersed with the shrieks of some sister whose spiritual emotion had reached an ecstatic state.

"When God knocks the cards out of the gambler's hand with the slap of death," said the evangelist, "He proves to us that the gambling table is a death pot. There is death in the pot of the ballroom when a girl falls faint and expires in the midst of a dance. The cigarette sucker with fingers stained by the poison of tobacco is supping from the pot of destruction. The drunkard staggers along the street, smelling like a walking barroom when he is struck dead and his soul leaps aboard the limited express for hell.

"If I had been present at that feast when Elisha had healed the dying man," shouted Rev. Willbanks, "I would have said, 'Let's sing;' and when they asked what to sing, I would have said:

"'There is balm in Gilead
To make the sinner whole;
There is balm is Gilead
To cure a sin-sick soul.'"

Immediately he began to sing the lines in the midst of his running fire of description. The audience swung into the song with him, swelling as it went until it moved the emotions of many. Ten penitents "struck the pike" when the call was issued.

The collection amounted to $21.27. Tonight the "Black Billy Sunday" will preach another special sermon to white people, but he said he does not wish colored people to think they are not wanted. It was also announced by Dr. Corrothers, pastor of Varick Temple, that all women will be required to remove their hats during the services on Easter Sunday.

Detroit, Mich.

PRESS

JUL 9 1915

FRIENDLY HAND FOR SOUTHERN NEGROES

Christian Endeavor Delegates Decide to Aid the Black Race.

"I WILL NOT KILL," PLEDGE OF YOUNGER MEMBERS

Intemperance and War Foes Which the Organization Will Combat.

Chicago, July 8.—Moved by speeches of men prominent in church and business life of the south, 300 southern men and women delegates to the World's Christian Endeavor convention, in session here today, acknowledged Brotherhood with the Negro race and determined to extend the hand of fellowship.

Out of this idea is to grow the southern extension committee of the Christian Endeavor, which Rev. Ira Landrith, of Nashville, Tenn., calls the beginning of the inter-denominational union of the colored people. The convention decided to meet in New York next year.

"I Will Not Kill," Is Pledge.

Dr. Landrith said: "We are going to take the Christian Endeavor into the Negro churches, organize new societies and help millions of blacks to enlightenment. God has placed at our door the greatest opportunity for Christian work that ever came to any missionaries anywhere."

Until the men rise up and say: "I will not kill," nations will war with another, according to Daniel A. Poling, citizenship superintendent of the United Society of the Christian Endeavor.

He declared that neither arbitration treaties nor neutrality agreements will bring everlasting and universal peace.

Patriotism Linked With Bible.

"The message of the Christian Endeavor is patriotic and it is none the less heroic because the words of its fervent expression are taken from the handbook of the Prince of Peace, rather than from the bloody vocabulary of barbarism," said Mr. Poling. "The patriotism of Christian Endeavor is practical and addresses itself to the foes of the state.

"These foes are intemperance and war. Against them, the young people's movement hurls the flower of the world, the youth of the kingdom. Christian Endeavor can and will enroll millions of young people from all sects, colors and nationalities in the peace union which was the vision of President Clark. These millions will proclaim the fulfillment of the sixth commandment; these will declare: 'I will not kill.'"

April 1915

TO DEDICATE NEGRO CHURCH.

Apostolic Delegate Will Attend Ceremonies at Deanwood.

Dedication of the new Church of the Incarnation, at Deanwood, D. C., will take place Sunday afternoon, April 11, at 3 o'clock. John Bonzano, apostolic delegate to the United States, will officiate and administer the sacrament of confirmation. He will be assisted by Right Rev. Mgr. Aloysius Cassio, auditor of the delegation, and Rev. Phillip Bernadini, professor of canon law at the Catholic University. The clergy that will attend will be Revs. Frank Schwallenberg, N. De Carlo, Paul Griffith, and F. Zumbusch.

This congregation was organized two years ago by Rev. Mr. Schwallenberg, pastor of St. Margaret's, Seat Pleasant, Md., under whose able direction the new building was erected. All of the colored Catholic societies of the District and of Prince George County will attend the celebration in a body.

Colored Catholic Orphanage Ruined

Appeal For Funds To Carry On Good Work

The Catholic Indigent Orphan Institute (colored) building at Touro and Dauphine streets, collapsed in the storm. About fifteen years ago the building was erected at a cost of $12,000. Prior thereto the little orphans were taught both French and English in a less elaborate building. On the death of the colored philanthropists, Thoma Lafon and Aristide Mary, a sum was left to the institute to build the structure just wrecked.

Bernard Couvant, an old colored woman, once a slave, died in 1835 and bequeathed the present site conditional on the erection of a colored orphan free school.

The Board of Directors, with the limited amount of money, cannot rebuild the Institute unless the public will come to their aid. The present directors are L. J. Joubert, president; P. Despues, vice-president; R. Lalonier, secretary; B. A. Rouseve, treasurer; Walter L. Cohen, Charles Perrault, Paul Dominguez, Louis Charbonnet, Geo. Toledano, and Geo. Doyle. Any aid can be sent to B. A. Rouseve, treasurer, 1323 Columbus st.

CHURCH WORKERS HOLD ANNUAL SESSION

Cambridge, Mass., Sept. 29—The thirty-first annual session of Church Workers Among Colored People came to an end at St. Bartholomew's Church, after a most interesting work. The next session will be held in Philadelphia.

Among those who took part in the program were Bishop Lawrence, of the diocese of Massachusetts, Suffragan Bishop Samuel G. Babcock, Dr. Hutchens C. Bishop, Rev. E. E. Miller, Archdeacon Henry L. Phillips, Archdeacon Eugene L. Henderson, Rev. R. W. Bagnall and Rev. George F. Bragg.

A lengthy discussion on the question of race bishops took place. The following officers were elected: Rev. Henry B. Dulaney, Raleigh, N. C., president; Rev. Walter B. McClane, Cambridge, vice president; Rev. G. F. Bragg, Baltimore, secretary; Rev. J. A. Satterwaite, Raleigh, N. C., assistant secretary, H. C. Nicholson, Philadelphia, treasurer; G. F. Bragg, historiographer, and Rev. Emmett E. Miller, Petersburg, Va., necrologist.

ENDEAVORERS FROM SOUTH TO AID NEGROES

Chicago, July 9.—Moved by speeches of men prominent in church and business life of the south, 300 southern men and women, delegates to the World's Christian Endeavor convention, in session here yesterday, acknowledged brotherhood with the negro race and determined to extend to it the hand of fellowship. Out of this idea is to grow the southern extension committee of the Christian Endeavor, which the Rev. Ira Landrith of Nashville, Tenn., calls the beginning of the interdenominational union of the colored people.

Until the men rise and say: "I will not kill," nations will war with one another, according to Daniel A. Poling, citizenship superintendent of the United Society of the Christian Endeavor. He declared that neither arbitration treaties nor neutrality agreements will bring peace.

William Jennings Bryan originally intended to address a big noonday meeting of the society, but was compelled to change his plans. He sent a copy of a temperance speech with permission to have it read, but the program comittee decided not to avail themselves of the offer.

The Field Workers' Union of the Christian Endeavor elected officers as follows: President, Karl Lehmann, Boston; vice president, H. W. Dewar, Winnipeg, Canada; secretary, C. F. Evans, Lexington, Ky.; treasurer, H. P. Macrory, Pittsburg.

The great convention chorus, numbering more than 1,000 voices, sang the "Hallelujah Chorus" from Handel's "Messiah" last night. The annual message of President Clark, who is absent because of illness was read at the evening session. A message from President Wilson regretting his inability to appear and sending his best wishes for a successful meeting was read yesterday.

Baltimore, Md. American

September 1915

FOR COLORED BISHOPS

Stand Taken by West Virginia Methodists.

Special Dispatch to The American.

Parkersburg, W. Va., September 25.—The West Virginia Conference of the Methodist Episcopal Church, by the overwhelming vote of 153 to 2, adopted the memorial to the General Conference for an amendment of the general constitution of the church, so as to permit the election of colored bishops. This memorial, which was initiated by the Upper Mississippi Colored Conference, is going the round of all the annual conferences.

Another important action of the conference today was the selection of Wheeling as the next place of meeting.

This afternoon the time was taken up principally with the educational rally. Addresses were delivered by Chancellor Franklin Hamilton, of the American University at Washington, and Dr. Wallace Fleming, of the West Virginia Wesleyan College.

The final business sessions of the conference will be held Monday, on which day the assignment of ministers for the next year will be announced.

HARRISBURGH, PA

OCT 1 2 1915

FAVORS NEGRO BISHOPS

Rock River, Ill., Methodists Also Vote for Proposed Concession

Pittsburgh, Oct. 12—The Methodist Episcopal Conference for the Pittsburgh district yesterday adopted the report of the committee on conference memorials favoring an amendment to the constitution providing for the election of bishops for races and languages. The vote was 155 to 38.

The proposed amendment, if adopted by the various annual conferences, would provide for the election of negro bishops for the churches of their race as well as for the election of bishops of various nationalities.

Chicago, Oct. 12.—A constitutional amendment proposing the election of bishops of the Methodist Episcopal Church for races and languages was adopted by 123 to 2 yesterday by the Rock River Methodist Conference without debate.

Church—1915

ALLIANCE OF COLORED PEOPLE CONSIDER BETTERING CHURCH

MEMBERS OF FIVE CONGREGATIONS CONSIDER PLANS AT WELL ATTENDED SESSION

Enthusiasm prevailed at the meeting yesterday afternoon at the Bethlehem Baptist church of the colored people of the city. The congregations of the five colored churches of the city met having for their purpose the placing of their financial affairs on a more substantial basis. After the introductory remarks by Chairman Stein, Geo. A. Marsh was introduced and in a brief talk emphasized to the audience the importance of the systematic organication and a united effort. "If this is important in the business world," said Mr. Marsh, "how much more important then is it in the work of the Christian church." He spoke of the importance of the co-operation in the industrial world and the result of such organization. "Man singly," said Marsh, "can do but very little. No more than a single bee can produce a comb of honey."

Rev. J. A. Jeffers next spoke in a happy mood and gave the colored people some inspirational advice along the line of working in harmony and gave them credit for launching this co-operative plan to strengthen their various churches financially.

Rev. John Adams, pastor of the St. Paul A. M. E. church made it evident to those who were present that the colored people of America were accomplishing something. He spoke of the substantial church properties of the colored people in Atlanta, Ga., and other parts of the south and the beautiful church properties owned by them in St. Louis, one church that cost them $75,000. Dr. Adams said that commensurate with the church properties is the business and moral life of the community. Substantial church property is the basis of better business, better homes and better living. Dr. Adams at times was eloquent in his remarks and brought forth tears from the audience. Rev. Mr. Biggers in a strain of pathos and humor touched some of the weak spots in the colored churches.

The meeting lasted from 3 until 5 p. m. Rev. Mr. McIntosh of the Eighth street Baptist church took some exception to forming an alliance of the churches at the present time. Stating that what the Bethlehem people needed for their own organization was to get together and get a pastor. Rev. Mr. Geiger spoke along the same line. Both of these men were forceful and interesting in their remarks and assured their hearty co-operation. The meeting promises to result in much good for the colored people and their churches, is the belief.

Churchman

NEW YORK (I)

OCT 9 1915

The Colored Conference

Address to the Church at Large

The thirty-first Conference of the Church Workers among Colored People, meeting in the historic cities of Boston and Cambridge, touched by the several memories of the many benefactions, to the race, emanating from the citizens of the old Commonwealth of Massachusetts, both with respect to the civic and ecclesiastical well-being of the race, in the presence of and protection of Almighty God, solemnly reconsecrates its every faculty and power to the fulfilment of the blessed work of peace and good-will on earth among all the children of God.

We beg to record our special gratitude and thankfulness to Almighty God for the obvious blessings poured out upon our work in all parts of the country, but especially for the signal increase in this Province of New England.

We are glad to note the hopeful signs of the times and the general awakening of the Church to her responsibility as the keeper and dispenser of the Truth as taught by Jesus Christ, and it is pleasing to note that the awakening is not confined to any one section of the country, but is everywhere apparent, that it is not for any one people, but that it is intended that men everywhere may seek after God and find Him.

While the great war that is being waged between the most civilized Christian nations of the world is not affecting directly our people, yet it is a source of great sorrow to note how Christianity, which we believe to be the only hope of mankind, has failed to be effective in the hearts of our brothers across the sea.

We would again place before the Church the need of the historic episcopate as outlined by this Conference for the colored people. It is our firm belief that with such Episcopal oversight the mission of the Church would be better fulfilled and men, women and children who now are sitting in darkness would more rapidly be brought into its marvellous light.

Before closing this public address, we feel it necessary to bring before the mind of the Church the privilege that is ours to erect a memorial to the late Rev. Thomas W. Cain, the first and only colored delegate representing the colored Churchmen of this great American nation in the General Convention. This memorial is to be erected in the city of Warrenton, North Carolina, the birthplace of our dear brother.

In conclusion, let us continue, only more faithfully, the work committed to our care, ever mindful that we, together with the Bishops and stewards of the Church, will be held to strict account for what we have done or left undone to bring all men to the knowledge of our Lord Jesus Christ.

The address is signed by the following Committee: The Rev. H. C. Bishop, New York, chairman; the Rev. B. Wellington Paxton, Cleveland, secretary; Archdeacon R. T. Middleton, Vicksburg, Mississippi; the Rev. C. B. Somers, Richmond, Virginia; the Rev. W. D. McLane, Boston, Massachusetts.

[illegible] N. Y.

Express

OCT 25 1915

WORKING FOR THE NEGROES

Presbyterian Board has Established Five Seminaries and 152 Lesser Schools.

FOR BOYS AND GIRLS

Stories of Determination and Difficulty Told by Miss Barr, Field Secretary.

SPOKE HERE YESTERDAY

Addressed Small Gathering of Interested Persons in North Presbyterian Church.

Miss Roberta Farr, field secretary of the Presbyterian board for work among the freedmen, brought to the young people of Buffalo yesterday a suggestion to put their money into the work of the board and see it come out in the form of such men as the Rev. George Waldo Long, instead of giving it for ice cream and moving pictures. The address was given at the North Presbyterian church, and was to have been heard by a union gathering of all the young people's societies, but the audience consisted of about 100 men and women, with some young people present.

Miss Barr began with the story of George Long when he was a little fellow in school. "He got up one morning with a grouch," she said, "and when the teacher asked him who had hit him, he said he wanted to turn white. 'But you were born with a black skin because the work you have to do can be better done if you have a black skin,' he was told. 'Oh, I wouldn't want to be white always, if I could turn,' he explained, 'I'd just be white long enough to learn all I could, and then I'd turn black again and teach all the other black people.'

"George lived in the light of that desire. He studied hard during the winter and in the summer was the most efficient train porter between Philadelphia and Washington.

"I met George the other day," Miss Barr continued, "and the words that he spoke indicated that he had become more contented since that morning 45 years ago. He is head of a school for negro boys, with about 200 students. The place is crowded with young men from fifteen to 21 years of age. To this school there came one day a six-foot youth who said he wanted to attend. 'But there is no place for you to sleep,' explained the Rev. Mr. Long. The young man went away and was not seen again for several days. When he did return he wore a smile that stretched from ear to ear. 'I'se got a place to sleep,' he exclaimed. 'I sleep on a farm three miles out, and work morning and evening. Now kin I come to school?'

"'The room is so full that there isn't anywhere for you to sit,' Mr. Long explained regretfully. 'Well, I'se got $13 to spend for schoolin', and I got to learn to read and write and figure, and if you ain't got no place for me to sit, I'se gone to stand up,' he asserted. So they got a box and let him have it for a desk."

This was only one of the many incidents related by Miss Barr. She told of a log-cabin school taught by a 300-pound darky woman, and the only light in the room came between the logs, but everything was neat and clean. She introduced the white visitors as those who had come to "stoop and lift up the colored people." Some people want to do their missionary work with a 40-foot pole," Miss Barr said, "but you can't succeed that way."

In another school there was a course covering several years, in the first of which the girls get acquainted with knives and forks, learn to wash and dress properly, to walk correctly and to negotiate stairways. A prize was offered by the head of the school for the first girl who succeeded in reaching the top of the stairway, a way, and have only one story in their huts, that it is a difficult thing for them to learn to walk up steps," Miss Barr explained.

"The[illegible] are four things I s[illegible] remembered a[illegible]

continued

hi[illegible]

[illegible]hould
[illegible]o ha[illegible] about the
[illegible]gro," she [illegible] "As a people, they have a [illegible]story; the wrong things they do, their fathers did for generations; through our work, they are developing a race pride; they were slaves after they were freed because of their ignorance."

Miss Barr said that the board has five seminaries and 152 schools for work among the freedmen. The teachers in the seminaries are white, but the teachers in the 152 schools are negroes. Fifty dollars a year will see a boy or girl through.

Miss Barr was the guest yesterday of Mrs. Loring Danforth. Today she will speak at Silver Creek and tomorrow at Utica.

EDITORIAL CORRESPONDENCE.

The Churchman Recorder 2/18/16

I am now in New Orleans attending the mid-winter session of the Bishops' Council, the quadrennial meeting of the Women's Home and Foreign Missionary Society.

The Missionary Society held its initial meeting Tuesday evening, February 9th, when the missionary women of the Eighth Episcopal District welcomed the ladies of the eleven states who came to consider their part of the missionary work of the A. M. E. Church. Mrs. A. L. Bell, president of the Louisiana Conference Branch, presided. Addresses of welcome were delivered by Mrs. D. H. Butler, of Jackson, Mississippi; Mrs. L. M. Channell, of Baton Rouge, Louisiana, and representatives of the local churches of New Orleans. Responses were made by Mrs. Laura L. Turner, president of the W. H. & F. M. Society, and Mrs. Mattie Ford, of Atlanta, Ga., and Mrs. J. G. Robinson, of Pine Bluff, Arkansas. Beautiful music was rendered. Visiting ministers and general officers and bishops were introduced by Bishop James M. Conner. A "Chautauqua salute" was given Bishop H. M. Turner, as the "greatest Negro living."

On Wednesday morning Bishop Conner preached the sermon to the women, from the text, Romans 1:16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." He dwelt upon the "Power of the Gospel."

The Holy Communion was administered by Bishop Chappelle, assisted by some of the visiting ministers. The ladies then began their work. Mrs. Turner read her quadrennial address, which was received with hearty applause, and the rules were suspended and she was re-elected president by acclamation.

Reports were made, visitors introduced, finances looked after. One important thing was to request that the same law which applies to the Woman's H. & F. Society be applied to the Mite Society, or vice versa. A committee waited on the Bishops with this request.

There were large delegations pres-
, Alabama and Georgia leading,
ing followed closely by Mississippi
nd South Carolina. Many visitors
ame who were not registered dele-
gates. The women who had the
honor of being registered delegates
are given below by states as follows:

From South Carolina: Mesdames
H. E. Lewis, L. A. Johnson, S. A
Mundy, M. J. Alston, M. J. Turner
M. M. Green, J. Warley, E. B. Ragin
. S. Rice, K. Cochran, H. Perrin, J

NEGROES GET PEEP AT HELL

Black Billy Sunday Cites 27 Bible References to Flames.

Preaching on "Prayer Meeting in Hell" last night to an overflowing crowd of white and colored people at Varick Temple, Nineteenth and Catharine streets, Rev. Alexander Willbanks took his audience "down to hell" in Scriptural quotations and vivid imagination. He had searched the Bible and found 27 quotations referring to "hell," "hell fire," "lake of fire" and similar expressions. These he used with telling effect to prove that "there is a hell of burning fire and brimstone."

He stopped preaching and began praying without notice. Standing at the pulpit, and taking up the Bible, he called out: "O Lord, I have done my best. I've done all I can do. Now You'll have to make these sinners strike the pike tonight. About 30 responded and shook his hand. They came from the main auditorium, the gallery, the Sunday school room, crowding to the altar.

Then he asked all the Christians who would act: missionaries, just as Billy Sunday's workers did, to bring in "pike strikers," if they would not stand up. About one-tenth of those present stood. Rev. Willbanks then turned his face upward and began: "O angels, tell God to look down here on these lazy, good-for-nothing Christians, who won't even stand up and say they will do something for Him. Make them get up and work for their Master as He wants them to do." Then, turning toward the audience, he shouted: "Get up! Stand up, you lazy devils!" Everybody in the church stood up. "If you're too lazy to stand up for God, you ought to go off and crawl into some rat hole of good-for-nothingness and hide yourselves."

Rev. Sylvester L. Corrothers, pastor of Varick Temple, has issued an invitation to white people to apply for reservations for Saturday night, March 27, when Rev. Willbanks will preach a special sermon to them.

Rev. Corrothers announced that some day next week all the churches, secret orders and similar organizations in the city, white and colored, will be invited to participate in a parade up Broad street as a demonstration of Christians against the rum element of the city.

Catholic Review

WORK AMO THE NEGROES OF CHICAGO

The Chicago correspondent of the *Living Church*, an Anglican paper, leaves the readers of that journal under the impression that there is no Catholic mission in Chicago for the city's many colored people. This is without reservation a false statement. The work among the Negroes in Chicago is zealously pushed by priests and Sisters. St. Monica's parish is located in what is commonly known as the "black belt," and practically its entire attendance is colored. A parochial school is run in connection with the church. Aside from these there is the Illinois Technical School, established only recently by the late Archbishop, in charge of the Sisters of the Good Shepherd, which ministers entirely to the colored people. At present the school houses 130 girls ranging from 4 to 16 years of age. The inmates are all dependents the majority of whom have been sent there by the Juvenile Court.

MOTHER DREXEL AIDS NEGRO

Buys Land in New Orleans for Religious Community for Race Betterment.

[SPECIAL DESPATCH TO THE HERALD.]

PHILADELPHIA, Pa., Sunday.—The purchase of a large property in New Orleans yesterday by Mother aKtharine Drexel and Mother Mercedes, of the Convent of the Blessed Sacrament, at Cornwalls, Pa. marks the beginning of a religious community devoted to the betterment of the negro population.

Mother Katharine and Mother Mercedes went to New Orleans last week to investigate the condition of the negroes and determined upon the establishment of a convent of the Order of the Blesed Sacrament, which is devoted to the aid of negroes and Indians.

METHODISTS TURN DOWN NEGRO BISHOP IDEA

(Associated Press)

SPRINGFIELD, ILLS., Sept. 13—The Illinois conference of the Methodist Episcopal church today refused to adopt a resolution petitioning the general conference to appoint a negro bishop to represent the colored membership of the church in the south.

Rev. W. A. Kumler, of Hamilton, Ohio, speaking in favor of the resolution, said.

"When we push this people out of the church, Jesus Christ will feel himself a stranger to it.

Thee resolution was sent by a negro conference in Mississippi and was read by the Secretary of the Illinois conference.

Indianapolis, Ind.

News

AUG 5 1915

NEGRO BAPTISTS OPEN THIRD SESSION OF ASSOCIATION

Women's Home and Foreign Missionary Convention Meets at Corinthian Church.

The third annual session of the Indiana Negro Baptist Association opened this morning at the New Bethel Baptist church, with the Rev. R. D. Leonard, acting moderator. About 150 ministers and messengers are in attendance together with a large number of visitors from this and other states.

Following the appointment of the enrollment and financial committee, the welcome address and response, the reading of the by-laws and the constitution, the Rev. Mr. Leonard delivered the annual message.

This afternoon the church letters were read, after which the Rev. W. Z. Thomas, pastor of the Union Tabernacle church, presented the Sunday school work of the state. The introductory sermon will be preached this evening by the Rev. Charles W. Lewis, recording secretary of the association.

The eighteenth annual meeting of the Baptist Women's Home and Foreign Missionary convention opened a three-day session yesterday afternoon at the Corinthian Baptist church, with Mrs. E. J. K. Hines president, and Mrs. Sara Cabell, recording secretary. The program was in the charge of the Young Women's Congress. Miss Malinda Wherry, of the city public schools, is the president of this department. Mrs. Benedict, a representative of the Baptist Missionary societies of the state, made an address on "Conditions in Africa." A "Children's Hour," was held from 4 to 5 o'clock in the afternoon. The children gave a program, one of the leading features of which was a Bible story by Clarence Taylor.

The women's session opened today with praise services in the charge of the Gary delegation. The address of welcome was made by Mrs. Alice Brown and the response by Mrs. Elizabeth Martin. Following the enrollment of delegates a sermon was delivered by the Rev. M. C. Elzy.

The afternoon session consisted of an "Ideal Missionary" meeting conducted by Mrs. Mattie D. Griggsby. Mrs. Hines delivered her annual address and the Rev. C. W. Lewis, pastor of the Olivet Baptist church, spoke on "True Greatness as Applied to Christianity." The principal features of the evening service will be an address by Mrs. Rebecca Wilson, "Reaching the Unreached," and a sermon on missions by the Rev. G. W. Ward, pastor of the Zion Baptist church of Indianapolis.

Philadelphia Record

11 September 1915

NUNS BEGIN REHABILITATION OF UNIVERSITY FOR NEGROES

Sisters of Blessed Sacrament, From Philadelphia, Soon to Open New Orleans Institution.

Special to "The Record."

New Orleans, Sept. 10.—In the education and uplift of the negroes of New Orleans and the surrounding States, Mother Superior Catherine M. Drexel and Mother Mercedes, Philadelphia, today began arrangements for the opening of Southern University, which will be one of the largest in the State given over entirely to the education of negroes. Both are Sisters of the Blessed Sacrament.

Mother Drexel, showing acute business acumen, today bossed carpenters and others making the repairs necessary to place the institution in first-class shape. It was formerly run by the State, but abandoned over a year ago for reasons which have not been made clear.

The school will open September 27 and two years will be spent in teaching these to enter the college academic courses, so that the University proper will not open until 1917. However, the mechanical department will open November 2, as well as the various trades schools which form a part of the institution. Many of the city's leading negroes will aid and contractors and others will teach classes, free of charge, in certain arts to aid the school.

Mother Drexel said she knew before starting that the move would meet with great success.

COLORED CAPTAINS WED IN SALVATION BARRACKS

Colonel Holz Performs Ceremony, the First of Its Kind.

The marriage of two colored captains in the Salvation Army barracks at 8th and Vine streets last night attracted a large crowd of Salvationists. It was the first marriage of colored members of the organization in this city, or in any other, as far as the older officers knew.

The couple that entered the bonds of matrimony were Captain Lambert Bailey and Captain Esteva Maughn. The marriage ceremony was performed by Colonel Richard E. Holz, commander of the Eastern Salvation Army Corps.

Two years ago the pair met while studying at the New York training school for officers of the army. They had known each other previously in Trinidad. Bailey hails from Washington, and the bride from Charleston. They will leave this city within a few days to take charge of a corps at Richmond, Va.

Negro Methodists Meet Here.

The sixth general conference of the Independent Methodist Episcopal Church convened yesterday at the church, 1406 Highland Avenue. Bishop Wyatt Johnson of Topeka, Kas., presided. The Rev. E. W. Chavers of Mt. Vernon, Ill., was elected bishop and consecrated last night.

Nashville, Tenn. Banner

AUG 16 1915

COLORED CHRISTIAN CONVENTION CLOSES

The forty-seventh annual convention of the Colored Christian Church of Tennessee came to a close Sunday night with appropriate services at both Lea-avenue and Gay-street Christian churches. During the day Elders J. E. Anderson of Clarksville, Tenn., and S. A. Russell of Knoxville filled the pulpit at Lea-avenue church, and Elders E. W. Meek of Jellico and L. H. Tate of Louisville Ky., at Gay-street Christian church. Each service was largely attended.

Several appointments at sister churches were also filled by visiting ministers Sunday.

Through the hospitality of Elder Preston Taylor, pastor of Lea-avenue Christian church, the convention delegates were given a trolley sight-seeing ride Saturday and an outing at G... wood park.

DAYTON, OHIO. JOURNAL

JUL 21 1915

BAPTIST COLORED SUNDAY SCHOOLS

The triennial convention of the state Sunday school convention of the Western Baptist Sunday School association opened Tuesday morning at the Sprague Street Baptist church. Several large delegations from surrounding towns and cities are in attendance.

Among the speakers of note are Prof. E. W. B. Curry, of Urbana, and George W. Bunn, one of the national officers of the association. The latter will speak Thursday night on "The Sunday School as a Moral Force."

ST LOUIS GLOBE DEMOCRAT

SEP 4 1915

Catholics to Open Negro School.

For the first time in St. Louis a Catholic parish school for negro children will be established Tuesday. It will be carried on under the direction of Father John McGuire, pastor of St. Elizabeth's Church, in connection with the settlement work carried on by the Sisters of the Blessed Sacrament. One hundred and twenty-five children will be enrolled.

Church - 1915

Chattanooga, Tenn.

-NEWS-

MAR 30 1915

FAREWELL RECEPTION FOR COLORED PASTOR

Rev. L. Drane, colored pastor of the Mt. Paran Baptist church, on Long street for the past seven years, who has just accepted the pastorate of the Friendship Baptist church, in Chicago, was tendered a farewell reception by the members and friends of his charge here Monday night. The affair was featured by addresses by various local church men, music and prayers. Among those participating were L. J. Suggs, Rev. C. K. Wilson, J. M. Bynes, W. R. Westfield, G. W. Franklin, Samuel Adams, Mannil Caldwell, Ella Loope, Rev. G. T. Speaks, W. H. Felton and Rev. S. C. Camby. A. L. Kirkpatrick and F. C. Brown, white, were also present.

PROPOSED CHARTER

FOR NATIONAL BAPTIST CONVENTION WHICH MEETS IN CHICAGO

Attorney Harrison Nor Secretaries of Boards Present

Atlanta, Ga., June 16.—If the action of seven men is upheld at the next annual session of the National Baptist Convention that is to be held in Chicago, September 8-13th, the National Baptist Convention will become a chartered organization and seven men who have obtained a charter under the laws of the District of Columbia, will become the Convention and will name the officials of the said convention as well as the officials and members of the six or seven Boards that go to make up the National Baptist of the United States.

The fact that the charter had been granted to seven incorporators became known here yesterday while the program committee or Executive Board, whichever it is called, was in session. While nothing authentic was given out, the matter was freely discussed and it became generally known that the character had been obtained and issued, and that it was granted in the District of Columbia, being signed there by four resident pastors with three men from other states; one from Texas, one from Tennessee, and one from Kentucky. It is not known what the purpose for chartering the convention is, and no one here was willing to assign a reason; but it is stated that the chances are that when the matter is presented at the coming session at Chicago, there will be quite a discussion. Some of those who claim to have seen the charter are open and frank in their statement that it is the most rigid, the most iron-clad, the most drastic and perhaps the most far-reaching of any welfare charter that has been exhibited or issued for a religious body. The discussion of the matter, it is said, did not come up before the meeting in session yesterday, but was indulged in freely on the outside. Some of the strongest Baptists of the country declare that the provisions in the charter are worse than that of any trust or monoply on which the government is now waging such a hard fight. One of the members of the Executive Board declared that he had had information direct from Washington that the purpose of the charter was to take over all the property as well as the management of the four incorporated boards, viz: The Women's Auxiliary Board at Washington, of which Miss N. H. Burroughs is secretary and which is operating a splendid industrial school, and which is chartered under the laws of the District of Columbia: the Foreign Mission Board of Philadelphia, Pa., Rev. L. G. Jordan, secretary, which is chartered under the laws of Kentucky and Pennsylvania; the National Baptist Publishing Board at Nashville, Tenn., Rev. R. H. Boyd, secretary, charter under the laws of Tennessee; and the National B. Y. P. U. Board, Rev. E. W. D. Isaac secretary, chartered under the laws of Tennessee. In discussing the matter further, it was stated that if this charter was upheld and the National Baptist Convention becomes a chartered institution, and if the four chartered Boards surrendered their charters, it took with it the thousands of dollars worth of property that has been accumulated by these Boards, together with their management and placed in the hands of the seven men who would not only dictate the election of the Board members and officials, but who would have a right to dispose of all the proptrty to pay off the indebtedness of the National Baptist Convention and its officials. A strenuous effort was made to get more information on the subject.

Secretary R. B. Hudson of the convention, was approached, but declared that he knew nothing about the charter and was not even advised that it had been issued and had not seen a copy of it. President Morris was non-committal, but declared that his name was not signed to the charter; hence, he was not an applicant.

From what can be picked up around in Atlanta, things will be mighty warm at the Chicago meeting, as it is claimed that the charter was applied for and issued without the authority of the National Baptist Convention, which at its Nashville session voted not to charter, adopting instead the report of a special committee that had studied the question for twelve months, and which report was made by Attorney Wm. Harrison, of the National Baptist Convention. It would appear that Attorney Wm. Harrison was not consulted on the proposition, but that another attorney was used to draw up the instrument.

Attorney Harrison was not present at the meeting; hence, could not be questioned on the matter. None of the secretaries of the incorporated

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for this young man at ten o'clock to-morrow while he goes himself and wins that man for Christ?"

An army of men raised their hands, the young convert was squarely in for Ten o'clock the next morning came all soon; he passed and repassed the door of business building, where his friend work before he could screw of courage enough enter. Then he marched in. His man book-binder, working over a ledger in the corner of the room, had evidently seen coming, for he greeted the visitor by name as he came along side, without looking from his work.

"I have come on a queer errand," said young man. "I have been a Christian, know, only a few weeks. It is a hard thing for me to come and talk with you about this but it seems so much to me that I want know if you will not make the decision morning and give your heart to Christ." stopped, there was no answer; the man went on at his work still without looking up. The young soul-winner waited; no answer. Then he laid his hand upon the shoulder of man he had come to win, and began again "You and I have been old friends for a long time and I believe I can help you and you help me in the Christian life, and I want to say to me that you will make the decision Still no reply; but now as the young soul-winner waited with his hand on his friend's arm, he bore down hard and lovingly on arm. Then he saw on the ledger that before them big tear drops falling. He knew that he had his man. After a moment more the book-binder's hand was thrust out gripped his caller's as he said, "My friend there is my hand on it. I am a Christian from this time on." The young convert has learned that it is better to go yourself than to send some one else.

And in a short time he had several that he organized into a Bible class. And I want to say that this is one of the chief channels through which men are led to Christ. Here is a work for our Leagues and brotherhoods. Every Bible class should have a name motto, such as "We do things." Mixed classes can never have a success that attends a class composed of men for men. They should have a separate room; this room should be under the charge of a room committee; this committee should regulate the hours of opening and closing. Then pass upon all the printed matter, games and other equipments brought into the room. Many churches in addition to the class-room have gymnasiums or romp rooms in which provision is made for basket ball, physical culture and other amusements. Some classes have special grips

have be
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say. But without
hide-and-seek diplo
man has brought his
open and speaks in ver
on some matters that affect
Church.

It was more than significa
there were present about two hundred ministers and laymen, only a few of these were representatives of Nashville and they were not active participants in the informal conference, although not counted in the total. There were thirty district superintendents. Atlanta Conference had four District Superintendents out of four; the Tennessee Conference had four out of four; the Little Rock Conference, four out of five, and the Washington Conference, four out of six. Every man of the race doing general field work under the authority of the various Boards of the Church was present. There were present three college presidents and the two Negro professors in Gammon Theological Seminary.

All of the conferences were represented except West Texas and South Florida Mission. Southern California was represented by the pastor of our strong Wesley Church at Los Angeles and our Negro Methodism in New York City

Church-1915

AGREEMENT OF THE JOINT COMMISSION OF THE M. E., THE A. M. E., THE A. M. E. Z. AND THE COLORED METHODIST EPISCOPAL CHURCHES.

Christian Index

(Entered into in Cincinnati, O., June 30, 1915)

7-15-15

At the first joint meeting of Commissions of the Methodist Episcopal, the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches on the Federation of the Colored Methodist Episcopal Church, with the following regularly constituted delegates present and participtaing:

From the M. E. Church—Bishops Theo. S. Henderson, D. D., Chairman Chattanooga, Tenn., Wilbur P. Thirkield, D. D., New Orleans, La., Thomas B. Neely, D. D., Philadelphia.; Ministers, R. E. Jones, D. D., Editor New Orleans, La., Rev. J. P. Wragg, D. D. Secretary, the American Bible Society Atlanta, Ga., Rev. R. E. Gillum, D. D. District Superintendent, Mexico, Mo. Laymen, I. Garland Penn, A. M., Litt D., Educational Secretary, Cincinnati Ohio, Prof. E. H. McKissack, A. M., Business Man and Financier, Holly Springs, Miss., and Mr. L. J. Price, merchant, Atlanta, Ga.

From the African Methodist Episcopal Church: Bishops B. F. Lee, D. D., Chairman, Wilberforce, Ohio, Levi Coppin, D. D., Philadelphia, Pa., and John Hurst, D. D., Baltimore, Md. Ministers, Rev. A. J. Carey, D. D., Chicago, Ill., Rev. V. M. Townsend, D. D. Presiding Elder, Little Rock, Ark., Rev G. W. Allen, Editor, Columbus, Ga. Laymen, Prof. John R. Hawkins, A. M Financial Secretary, Washington, D. C., Prof. A. S. Jackson, A. M., Educational Secretary, Waco, Tex., Mr. Ira T. Bryant, Sunday-school Secretary, Nashville, Tennessee.

From the African Mehodist Episcopal Zion Church: Bishops Alexander Walters, D. D., Chairman, New York, N. Y., J. S. Caldwell, D. D., Phila., Pa., George W. Clinton, D. D., Charlotte, N. C.; Ministers, Rev. J. S. Jackson D. D., Financial Secretary, Birmingham, Ala., Rev. George C. Clement D. D., Editor Star of Zion, Charlotte, N. C., Rev. P. A. Wallace, D. D., Phila., Pa., Mr. W. J. Walls, Louisville, Ky., Mr. J. W. Martin, Paterson, Ky.

From the Colored Methodist Episcopal Church: Bishops C. H. Phillips, D. D., Chairman, Nashville, Tenn., R. A. Carter, D. D., Atlanta, Ga., N. C. Cleaves, D. D., Jackson, Tenn.; Ministers, Rev. J. A. Bray, D. D., Educational Secretary, Birmingham, Ala., Rev. J. W. Gilbert, Secretary of African Mission, Augusta, Ga., Rev. J. A. Hamlett, Editor, Jackson, Tenn.; Laymen Prof. D. C. Potts, A. M., Miss. Industrial College, Holly Springs, Miss. Prof. W. A. Bell, A. B., Paine College Augusta, Ga., Prof. G. F. Porter, B. S. Lane College, Jackson, Tenn.

After careful deliberation the following statement was agreed upon:

We hail with genuine satisfaction the marked growth throughout Christendom of the spirit of co-operation and fraternity, and even that of organic oneness. It is particularly gratifying that this unifying spirit has the largest growth among the people called Methodists. Ours is a common origin, with a common theology, and with a burning heart for the salvation of man. Whatever may be the reasons or the expediency of separate organization of our common stock, today, thank God and the spirit of Him, His Son, the Brother of us all, we see eye to eye on the great fundamentals of our common denominational life. Without the slightest censuring the fathers, we recognize that there is a waste of money, men, opportunity and influence in our present divided form. A united Methodism will be a powerful advantage in our attack upon heathenism and perverted religion in foreign lands. A United Methodism would be invincible against our greatest modern social evil, the open saloon. A United Methodism would elicit a triumphant approval of Him who agonizes and prays today that all "may be one."

On Co-operation

1. That the churches here represented require as far as practicable the same standard in the course of study for the Ministry.

2. That we approve the effort on the part of the several secretaries of education, representing the various church boards to standardize the curriculum of schools and colleges under their supervision.

3. That we approve the holding of Inter-Methodis Preachers' Institutes and Christian workers assemblies.

4. In view of the wide spread movement for increased efficiency in all our churches on evangelism, on improved methods in finance, on a deepening conviction of responsibility for world wide evangelization and on the necessity for increased power in the Christian Church as a Community and Kingdom force, that we arrange in twenty-five city centers, more or less, under joint leadership of the churches represented in this meeting, for a two or three days Efficiency Convention, where there shall be presented ways and means for incrased efficiency in the work of evangelism, education, home and foreign missions and other items in an enlarged church efficiency, these conventions to be held in succession as far as possible, and be conducted under the leadership of a Committee of this joint Meeting, consisting of four representatives of each of the co-operating churches.

Directly following these Efficiency Conventions there shall be an evangelistic campaign in every local church of each center represented in the co-operating churches of this joint Meeting, said evangelistic campaigns to be conducted under the direction of the properly accredited leaders of the respective denominations. At the close of the evanglistic campaign there shall be held an Inter-Methodist Negro Men's Convention, date, place and other details to be selected by the Committee of this joint Meeting named in this resolution.

5. That we inaugurate on July 1, 1915 an Inter-Methodist Campaign for the raising of an average of one dollar per member for the cause of Christian Education among Negroes, said campaign to close December 31, 1916, and that all monies raised for education within this period shall be counted in the total amount raised by each of the respective bodies.

6. That the Secretaries of Education in the respective bodies of Methodism represented in this meeting be a committee to present the plans of this united movement for education, to the various foundations having funds for the extension of education and request them to make a contribution of dollar for dollar for the total amount raised by each denomination. That all details for the furtherance of this campaign be referred with power to the Committee of Secretaries of the several Boards of Education.

On Federation

1. A better understanding between Methodist bodies having Negro membership as to the duplication of churches and institutions of learning, is essential to the progress of all. Much rivalry and unseemly competition and overlaping of churches and educational institutions should be avoided in the interest of the Kingdom.

2. Being essentially one in doctrine, discipline and polity, we urge the necessity of all Negro Methodist bodies taking such steps as will show the wisdom of combining and centralizing our efforts in the direction of better seminary training for our ministry.

3. We further urge the adoption of a common Hymnal, a common Ritual and Catechism.

4. In no place of our church work is there greater possibility of waste than in our mission fields. We agree that in foreign fields we shall have a

plan to do the work in common or divide the territory for missionary activities, each church confining its activities to the territory agreed upon.

We recommend that any minister coming from either of the four bodies here represented who may desire to unite with either one of the other bodies be required to bring a certificate from his presiding Bishop, showing his standing at the time of application. Failure on the part of the Bishops involve to adhere strictly to this provision shall be regarded as violation of the sacred principles and practice of fraternity and such violation shall be reported to the Board of Bishops of which such Bishops are members.

6. We commend the movement in the intrest of genuine federation indicated in the action of the Federal Council of Bishops of the African M. E. Church, the African Methodist E. Zion and the Colored Methodist Episcopal Churches'' as exhibited in the digest of the proceeding of their meeting held in Washington, D. C., 1908, and in Mobile, Ala., Feburary 1911. We rejoice that this movement is now reinforced by the co-operation of the Commissioners of the Methodist Episcopal Church. We hereby pledge ourselves to advance the principles of federation by applying them to every practicable form of federated church activities.

On Organic Union

1. We record our deepest conviction that we will gladly welcome the day when Methodism will be one in fact and spirit. We recognize that it will require much prayer, patience, mutual tolerance and the unselfish spirit of the great Head of the church. But we set our faces to the task knowing that some day that there will be a consumation of that which we sincerely desire and for which we devoutly pray.

2. We record the desire that in future movements and plans concerning the largr question of the union of Episcopal Methodism that all branches of Methodism shall be considered alike.

3. We urge that each commission present to its General Conference for its approval the finding of this Joint Session of the commissions and seek the continuance for the next quadrennium of such commission, having General Conference authority, in such instructions to their commissions on the above or kindred subjects as each may deem wise.

Birmingham, Ala

OCT 6 1911

NEGRO BAPTISTS MEET

Echoes of Dissension at Chicago Heard at Rosedale Meeting

Echoes of the Chicago meeting of the National Negro Baptist convention and the big fight which disrupted the meeting in Illinois were heard last night when the forty-first annual session of the Mt. Pilgrim Missionary Baptist association convened at the Union Baptist church at Rosedale. More than 500 delegates, representing the negro Baptists in the district, were in attendance.

As will be recalled, at the meeting the national convention in Chicago split into two factions, the question at issue being the ownership of the National Negro Baptist Publishing house at Nashville. The Alabama delegation sided with the Morris faction, or that faction seeking to assert the authority of the convention over the publishing house. The support of their constituents was by no means unanimous.

The matter was reopened at the meeting last night and lines were closely drawn on every point. Considerable feeling was manifested and the negro Baptists of the district are considerably agitated over the matter.

The sharpest division came over the question of the election of a moderator. The Morris faction, by a majority of four votes, was successful in electing the Rev. S. M. Hall moderator over the Rev. J. W. Goodgame, pastor of the Sixteenth Street Baptist church, an adherent of the Boyd faction.

Hall, in a speech following his election as moderator, advised negro Baptists of Birmingham to cease to patronize the national publishing house and to purchase literature and supplies from the American Baptist Publishing house, owned by white people, until such time as the national convention established a house of its own.

The session will continue through Friday night, during which time many negroes prominent in the Baptist church will speak, among them being President W. M. Gilbert, president of Selma university, who speaks Thursday afternoon; Dr. J. H. Eason, president of the State Baptist convention; Dr. J. W. Goodgame, who speaks on "Education" tonight; W. B. Driver, president of the Baptist Laymen's Movement of the state of Alabama, and a number of others.

NEGRO BAPTISTS ADJOURN MEETING

Twenty-fifth Anniversary of Organization Is Celebrated At Uniontown

Advertiser 8-25-13

Special to The Advertiser.

UNIONTOWN, ALA., Aug. 25.—The celebration of the twenty-fifth anniversary of the organization of the Women's District Convention of the Uniontown Colored Baptist Association, held at the First Baptist church, has just closed.

Special sermons were preached by Rev. C. J. Davis, D. D., of Mt. Meigs; Rev. D. M. Coleman. D. D. of Selma; Rev. I. T. Simpson, D. D. of Tuscaloosa. Bible institutes were taught by Rev. L. W. Calloway, D. D. of Selma, and Rev. A. F. Owens of Selma University. Addresses were delivered by Professor R. B. Hudson of Selma, Rev. Francis J. Robinson, editor of the Baptist Leader, and Rev. J. H. Martin, D. D., of Selma.

Reports were read from thirty auxiliary Missionary Societies showing good work accomplished during the year. Rebecca E. Pitts was the founder of this convention twenty-five years ago. She has been re-elected every year since its organiaztion. The first amount raised by the convention was three dollars. The contributions have increased every year, the present year showing $458.12.

Donations were made to Sunday school work, foreign missions, The Baptist Leader, and Christian Education, $125 being donated to Selma University.

The president and founder of the convention received a beautiful silver token as an expression of appreciation by the convention of twenty-five years of faithful service in the work fostered by the convention. The token cost twenty-five dollars, representing her years of service.

The next meeting will be held with the Mt. Zion Baptist church, Rev. E. C. Burroughs, pastor, near Selma.

The following officers were re-elected: Rebecca E. Pitts, president, Uniontown, Ala.; Viola H. Sanders, vice president, Selma, Ala.; Florence H. Vlet Bragg, treasurer, Hamburg, Ala. Jones, secretary, Uniontown, Ala.; Vio-

MONTGOMERY, ALA.

Advertiser

OCT 7 1913

NEGRO BAPTISTS CLOSE MEETING

Many Farmers Attend Recent Session at Fort Davis, Alabama

(Special to The Advertiser.)

FORT DAVIS, ALA., Oct. 5.—The Town Creek Missionary Baptist Association, colored, Rev. M. Ellington, moderator, just closed here at the Bethlehem Baptist church, was attended by a thousand colored farmers and their wives, including delegates from thirty-two churches of Macon and adjoining counties.

Sermons were preached by Rev. L. W. Tate, Rev. J. W. Dawkins, Rev A. E. Elmore, Rev. L. T. Turk, Rev. I. S. Fountain, Rev. J. S. Tatum and Rev. C. S. Reddick. Among those who delivered addresses were Rev. I. H. Turner, T. S. Slaughter, Rev. O. R. DeLoach, Dr. L. W. Calloway, Rev. M. Ellington, Rev. B. J. Smith, Rev. Wright of Montgomery, Dr. J. Francis Robinson, editor of The Baptist Leader, and Prof. J. H. L. Smith, principal of the High School, Union Springs, Ala.

The Bible Class was taught Thursday, Friday and Saturday by Rev. A. F. Owens of Selma University, laboring under the auspices of the Home Mission Board of Southern Baptist Convention, white, with headquarters in Atlanta, Ga. The interest shown in the study of the Bible was remarkable. The association organized a Bible class to be visited monthly by Rev. A. F. Owens. The class will meet at the Elizabeth Baptist church, Rev. C. S. Reddick, pastor, Fort Davis.

Large donations were made to Selma University and to the Union Springs High School, Prof. J. H. L. Smith, principal.

The association is composed of some of the most substantial farmers in Macon and adjoining counties, many of them owning land ranging from forty acres to twelve hundred acres.

Boston Herald

28 OCT 1915

DR. SUNDAY'S INFLUENCE ON THE NEGROES.

To the Editor of The Herald:

An interesting sidelight upon the influence exerted by the Rev. Billy Sunday in his memorable campaigns in Philadelphia and elsewhere is afforded by the impression he has made upon the colored churches of that city and throughout the Union. If there is any feature in the worship and methods of these colored churches which has been most deplored and has called most loudly for improvement, it has been the emotional excitement which has been so characteristic of them and has led to unmoral and unspiritual displays, both on the part of preacher and congregation. After 40 or 50 years of remonstrance and injunction and good example, a better and more promising aspect of things religious in the colored churches of the United States was being slowly attained. The wildly exciting, sensuous, half-animal exhibitions which so often disfigured the worship of the African churches of this country were being replaced by a saner, more selfcontrolled, rational and spiritual worship. But Billy Sunday's methods of conducting religious services threaten to put an end to this upward trend of the Negro churches of the country and to turn them back again into the semi-barbarous methods which formerly ruled in them.

In the largest Negro church in Philadelphia, Varick Temple, its pastor, a stalwart Negro preacher, weighing 230 pounds, has adopted Mr. Sunday's methods of conducting a revival—the same attitudes, the same rushing up and down the platform, jumping on to high stools, hurling and breaking chairs, shouting and yelling at the top of his voice, using slang and almost profanity. The congregation, excited by his acrobatic stunts and vehement appeals to their passions, are kept in a state of excitement amounting often to frenzy. The Philadelphia Evening Bulletin devotes a whole page to illustrations of the attitudes, grimaces and stunts of this acrobatic preacher, who is just now the reigning excitement in the African churches of the Quaker city. It is said that some 800 conversions have been made by this black emulator of Rev. Billy Sunday. The movement is spreading throughout the African churches of America, and scores of pastors are relapsing again into the old and discarded methods of preaching and appeal. There will be no difficulty in finding down South scores of inspired Billy Sundays of the sable hue, and the sad result will be that 50 years of progress in the African churches will be discountenanced and set back because of the example given them by the noted evangelist.

Some of the colored preachers have taken the matter very much to heart and are quietly doing all they can to oppose such methods of conducting religious service, but it is to be feared that the same strange obsession which has obtained among the white congregations of this country will take captive even more strongly the imagination and senses of their African co-religionists.

CHARLES W. WENDTE.

Boston, March 26.

Church-1915

Living Church
Milwaukee 1915.
B. Apr 1.

DEATH OF SWEDISH PRIEST IN CHICAGO

Rev. C. G. H. Lindskog was Pastor to Swedish Population Generally

OTHER RECENT HAPPENINGS IN THE CITY

The Living Church News Bureau
Chicago, March 29, 1915

ON Sunday evening, March 21st, there passed to his rest the Rev. Charles Gustaf Herman Lindskog, rector of St. Ansgarius' Church. For nearly thirty years Mr. Lindskog was the faithful priest and pastor of this congregation of Swedish people on the north side, which at the time of his death numbered nearly eight hundred communicants.

Mr. Lindskog was born on May 24, 1853, at Strangvas, a suburb of Stockholm. He entered the ministry of the Methodist Church in 1875. For four years he served in Upsala, Sweden. In 1879 he came to the United States and four years later began preparation for holy orders and was ordained by Bishop McLaren in 1888. He went directly to St. Ansgarius' Church, and was there until his death. This is said to be the largest Swedish parish in the United States, and Mr. Lindskog may be said to have been the pastor of the large Swedish community in which he lived. He probably had more occasional appointments, and performed more official acts, than any other clergyman in Chicago. Shortly before his death he said to his son that during his ministry he had buried over seven thousand people. Mr. Lindskog celebrated the twenty-fifth anniversary of his charge of St. Ansgarius' three years ago at Easter. A year afterwards Mrs. Lindskog died, and her husband never seemed to recover from the loss.

THE LATE REV. HERMAN LINDSKOG

The funeral took place on Thursday, March 25th, at 2 P. M., at St. James' Church. The body lay in state at St. Ansgarius' Church until 1:30 P. M. It had been thought that his old church would be inadequate for the burial service and for this reason it was held at St. James'. Even this was not large enough for the crowds who attended, and some hundreds were unable to enter the church. Bishop Anderson read the office, assisted by Bishop Toll, and the rector of St. James', Dr. Stone. Interment was in the family lot at Graceland Cemetery. Bishop Toll read the words of committal. The members of the vestry of St. Ansgarius' were the pall bearers. Mr. Lindskog left three children, Mr. Thomas Lindskog, Miss Karin Lindskog, and Mrs. Rose Jannische, who are all in Chicago.

At a special meeting of the Northeastern deanery held on March 22nd a committee consisting of Dr. Stone, Canon Moore, and the Rev. E. J. Randall was appointed to draw up appropriate resolutions on Mr. Lindskog's death.

Lent Among Colored People

The paganism of Chicago, which has an evident effect upon church attendance of the whites, seems to have none upon the colored population in the neighborhood of St. Thomas' Church (Wabash avenue and Thirty-eighth street). During Lent this church, which is a large bu g, has been filled at the Sunday services, and has had exceptionally large attendances during the week. St. Thomas' has one of the largest Sunday schools in the diocese, with an enrolment of over three hundred and an average weekly attendance of about two hundred. In making his appeal for the annual Easter offering of $1,000, the rector (Rev. J. B. Massiah) makes the novel suggestion that the offering be made by families, and that the families divide themselves into four classes, class A to give $15, class B to give $10, class C to give $5, and class D to give $3.

Gratitude for Social Service

"For over a month," says the Social Service report of St. Luke's, Evanston, "we have ministered to an average of seven men a day, desperately in need of clothing. Our clothes bureau is constantly receiving contributions, but it is on the edge of emptiness, for the demands are very great. Once in a while our hearts are cheered by such an acknowledgment as the following:

"'Dear Sir—Please accept my thanks for your very great kindness. I had no idea that your church had such a splendid organization, and it is indeed gratifying to know that such efficient aid is being rendered. I was fortunate enough to secure a good position to-day. I wish to thank you most heartily for the interest displayed in my behalf. The fact that I was a stranger to you, and the earnest, forceful way in which you took hold of my case, appealed to me.'"

Social service work would have a great impetus if more of the strangers who are taken in in Christ's name would express themselves like this one. The sins of omission are not all on the side of Church and charity!

Some weeks ago we reported the large number presented for Confirmation by the Rev. G. G. Moore, rector of Trinity, Belvidere.

Republican Inquirer 1915

The American Negro and the Catholic Church.

Our esteemed contemporary, The Lamp, records in its mid-April issue the baptism in St. Francis' Church of the Society of the Atonement, Garrison, N. Y., of James Williams, the first Negro convert from among the "Brothers Christopher." In the same issue of The Lamp appears a very thoughtful letter signed "A Virginia Catholic," in which the writer deplores the exclusion of the Negroes from many things to which they are entitled, as the instruction of the manual labor schools, Trades Unions, charities.

They are, in other words, debarred the means of improving their condition, and then reproached as "degraded!" An earnest plea is made for Catholic activity in behalf of a great and often sorely wronged race.

It must be said that evidence of Catholic zeal for the spiritual welfare of the colored brethren has its monuments in the United States even dating back before the days of the abolition movement, as, for example, the foundation in Baltimore of the Sisterhood of the Oblates of Providence (colored) who have now a number of mission houses throughout the country.

The Josephite Fathers, and the Fathers of the Society of the African Missions devote themselves exclusively to the Negroes; as do also the Sisters of the Blessed Sacrament, founded in 1889 by Mother Katherine Drexel, in the Archdiocese of Philadelphia, and now spread throughout the South and West, and, with a first house in Boston, into the New England section, too. This community specializes on industrial training for Negro youth.

There are 168 priests, among whom nine religious orders are represented, at work among the Negroes, and twenty-three communities of religious women have a greater or less share in these labors, either in parochial schools, industrial training, or works of charity.

Our Catholic Directory doesn't give the figures for our colored Catholics. They are most numerous, we believe, in Maryland and Louisiana, and in the District of Columbia. In the city of Washington, a short time ago, a third church for colored Catholics was opened.

It is most regrettable that, ever since the Civil War, immediately after which Catholics began a considerable extension of their work among the Negroes, virulent anti-Catholics tried to impede their progress. The minds, too often unsophiscated, of men and women just opening to the opportunities of freedom were poisoned with all kinds of false and calumnious assertions against the Catholic Church.

But with the progress of education among the race, and practical experience of the fairness and true Americanism of many Catholic men in public office, the deplorable effects of the campaign of slander are wearing away. Negro leaders could not fail to notice that the first public official utterance against the lynching of Negroes came from the late Bishop A. Durier, of Natchitoches; and that His Eminence, Cardinal Gibbons, and the Hon. Charles J. Bonaparte stood out strongly for the rights of the Negroes when the question of disfranchisement in Maryland was on. Truth is mighty and will prevail.

Republican 1915

BISHOP TO LAY STONE

Colored Episcopalians to Have New West Philadelphia Parish.

With the ceremonial of the Protestant Episcopal Church Bishop Rhinelander will on Sunday afternoon lay the corner-stone of the first building of a group that is intended to become the home of St. Monica's parish, supported and paid for by colored Episcopalians, and which it is planned to eventually be the finest group of church buildings in the city. The ground secured for this venture is at Forty-second street and Woodland avenue, and the first building to be erected will be the parish house in which services are to be held until the main edifice can be erected.

Under the guidance of Archdeacon Henry L. Phillips, the colored Episcopalians of the diocese have long been ambitious to have a church of their own as a centre for their religious and social service activities, and which would stand as a monument to their faith and zeal. They have recently acquired the Woodland avenue property and plan to erect the necssary buildings as rapidly as the required money can be raised.

The parish house is to front on St. Mark's Place, and will be built of granite and brick. It will be of three stories and the basement will consist of a large auditorium, in which services will be held temporarily. On the first floor will be an assembly room for social gatherings and a waiting room, while on the upper floor will be four meeting rooms and a kitchen. This house will be lighted by electricity and equipped for steam heating. The lot is 123 by 55 feet.

Rev. Richard Bright is to be rector in charge of the new parish, but it is probable that when the buildings are completed Archdeacon Phillips will be the permanent pastor. Several out-of-town clergymen are to assist Bishop Rhinelander in the Sunday afternoon exercises.

The balloting proceeded and resulted in the election of Prof. Reddick as president. When the organization was completed there had fallen to the Old Convention the president, Prof. M. W. Reddick, Americus; secretary, A. S. Staley, Americus; treasurer, W. R. Forbes, Macon. A majority of the auditors, an equal number of the district vice-presidents, and an equal number of chairmanships, secretaries of boards and committee assignments also went to the Old Convention.

Atlanta Journal 10/19/12

To the General (New) Convention went the following offices: Vice-president-at-large, Dr. C. T. Walker, Augusta; Assistant Secretary, Prof. Brown, Athens; Corresponding Secretar, Rev. D. D. Crawford, an equal number of district vice-presidents, and other assignments.

Secretary I. Garland Penn Presents Message of Commission of Federation of Colored Methodist Churches to Bishops of the African Methodist Episcopal Zion Church

Southwestern Christian Advocate 1/26/15

Secretary I. Garland Penn, Cincinnati, Ohio, representing the Commission on Federation of Colored Methodist Churches, as one of the committee of three and as Secretary of the commission, delivered the greeting of the commission upon authority of the committee of three and the Commission to the Board of Bishops of the African Methodist Episcopal Zion Church at Petersburg, Va., Friday, January 15th. Apart from the report of our Commission on Federation of Colored Methodist Churches as framed at Chattanooga, January 8th, the message to the Zion brethren contained the following:

We notice that you are soon to be in session and it is, therefore, the opportunity to inquire if your General Conference of 1912 appointed a commission of this kind. If it did not, is it within your power to appoint such a commission consisting of three bishops, three ministers and three laymen so that such preliminary work may go forward as may be possible. It is the hope of our commission that in seeking conference with like commissions supposed to have been appointed or will be appointed that we are only at this time making "explorations" to ascertain if the general plan as to federation, union and co-operation through unification and by re-organization of all the people called Methodist, is at all desirable, practicable and doable.

Further be it understood that there is no dissatisfaction upon the part of the colored people in the Methodist Episcopal Church which we specifically represent that would lead them to seek cover anywhere nor anything of record in the Methodist Episcopal Church which we represent in general, that could be construed as an effort to rid itself of her colored membership. The conference we seek is a part of the Methodist Movement throughout the world for co-operation, federation and unity.

The Board of Bishops received the message most cordially. Bishop J. W. Hood, the Senior Bishop of the Church said that he had despaired of ever seeing a union of the distinctively Negro Methodist bodies unless the Negroes who remained in the mother church and who represented somewhat of a neutral body should take a hand in it and thus furnish the key.

The commission appointed by the Zion A. M. E. Church to confer with our commission is as follows.—Bishops Alexander Walters, New York; J. S. Caldwell, Philadelphia; George W. Clinton, N. C.; ministers: Revs. G. C. Clement, Editor Star of Zion, Charlotte, N. C.; P. A. Wallace, pastor of Big Zion Church, Philadelphia, Pa.; J. S. Jackson, Financial Secretary, Birmingham, Ala.; Laymen: Hon. John C. Dancy, former Recorder of Deeds United States Government, Washington, D. C.; Mr. W. J. Trent, General Secretary Colored Y. M. C. A., Atlanta, Ga.; and Dr. S. G. Atkins, General Secretary of Education A. M. E. Z. Church, Winston-Salem, N. C.

The Board of Bishops by a rising vote expressed their thanks to the mother church for the effort being made to bring about co-operation, federation and unification through reorganization of all Methodist interests among her children black as well as the white. As one expressed it, such a plan was eminently wise because in unification by re-organization, if successful, each church will loose its former church identity in the welding of all into the whole. The Zion brethren will reply at a later date in writing to the note of our commission.

Dr. R. E. Jones, New Orleans, La., will bear the greeting to the Bishops of the African Methodist Episcopal Church which meets in New Orleans, February 12th, and Dr. J. P. Wragg to those of the Colored Methodist Episcopal Church in Jackson, Tenn., in May. Following this there is expected to be a call by Bishop Theodore S. Henderson, Chairman of our Commission, for a joint session of the Commissions of such Colored Methodist Churches as may have ordered them and are ready for conference.

MORE TROUBLE AHEAD

Baptist Commission Holds Session Here Without Quorum

Nashville Globe 1/1/15

Secret Caucus disclosed—Representation from One Million Five Hundred Thousand Constituents deined Caucus Chairman refuses to follow government laws which had been wrongly quoted.

Was oil poured on the troubled waters or were the flames of fire of discord fanned to a greater proportion by the Baptist Commission which closed its meeting here Tuesday night after a continuous all day session seems to be the all-absorbing topic and the paramount unanswered question among the Baptist folks. There are some far-reaching aquisitions already being made which, if they can be substantiated, would, it is claimed, set aside or put at naught the entire actions or proceedings of the Commission. Among the complaints, according to the report, is that a secret caucus was held in the early morning hours at which plans were laid for the railroading of such things through the meeting as would be satisfactory only to the caucus makers. This caucus it appears was run into by one of the good Baptist brethren who had not been invited, but who was wise enough, it seems, to take cognizance of the surroundings and note the personnel of those who made up the caucus, even noting the speaker on the floor and the party presiding. These charges, it appears, were made in the open session of the Commission meeting and were pressed so persistently that an admission on the floor of the Commission that such a caucus was held was forced and has since been confirmed by several of the men who were present in the caucus. One party, it is claimed, declared that he was ignorant of the fact that it was a caucus or secret meeting and was partially under the impression that it was the regular meeting of the Commission.

There develops again that only five vice presidents out of the thirty-seven constituting the Commission of Vice Presidents were really present by voice or vote, or were admitted into the Commission meeting.

Another charge is that the meeting was taken over as a result of the caucus and presided over by a man who is not a vice president, his place having been filled at the last session of the Convention by another and he himself given a position in the state, and that biased and unfair ruling shut out from vote and voice the representatives of more than one million, five hundred thousand Baptists.

Another charge is that when the United States law, pointing out the issue upon which the presiding officer ruled against the one million five hundred thousand constituents that should have been represented by vice presidents in their states, was shown to have been misquoted, and deliberately, and, it is claimed, intentionally misstated before the Commission, that the chairman refused to reverse the decision, ignoring protest after protest from representatives of the states that constitute more than three-fifths of the Baptist constituents. Attempt after attempt and appeal after appeal was made without avail.

It appears from what can be learned that the meeting lasted well up into the night, and that notwithstanding the well-oiled machinery that had been put into operation, the manipulators themselves failed to agree on the points at issue. It could not be learned definitely just what the findings of the Commission really were. An effort was made to get a copy of the carefully typewritten program which was presented at the meeting and to get some facts from the minutes of the meeting that were taken by an appointed secretary, but this failed. Most of those who constituted the meeting were, it is claimed, not eligible and this, together with the registered protest of three of the five vice presidents present from three of the largest Baptist state conventions in the Union, is thought will be the the basis of a vigorous contention on the part of the Baptists throughout the country.

Many of the men who were in the meeting were seen Wednesday morning. Some expressed themselves hopefully, saying that satisfactory adjustments had been made. Others declared that headway had been made, while others were grave and doubtful over the outcome, contending that the breach had really been widened rather than the chasm bridged. It was admitted, however, by all, even by the presiding officer whose arbitrary ruling he himself admitted was wrong after the meeting adjourned, that the vice presidents from each state, whose states who were kicked out of the meeting by such a ruling would not only be insulted but would perhaps represent such an action on the floor of the Convention and that it meets in its next annual session in Chicago, as it is claimed the failure to recognize the wishes of the views and vote were supposed to constitute this meeting, is a direct affront and a deliberate insult to the democracy of every state convention and that the National Baptist Convention when the failure to have only five vice presidents and no constitutional quorum will be perhaps the basis of a most vigorous protest

Church-1915

President Woods Meets the Issue.

American Baptist Home Mission Society and Its Methods.

Cites Facts and Figures to Sustain His Position.

Struggle for Racial Control and Independence.

BAPTISTS OF VIRGINIA AND UNION.

When I began on the subject "Baptists of Virginia and Union," it was my purpose to show in the first place, That the State bodies are no more together in spirit and purpose today than they were sixteen years ago. In the second place, To correct some misleading and erroneous statements made through the press regarding the position of the Virginia State Baptist Convention, and to state clearly how this historic and useful body stands on the questions in the controversy. And in the third place To show beyond all doubt that Dr. Lewis, the distinguished and amiable president of the General Association of Virginia is still under the absolute control and dictation of the Home Mission Society; and that his spirit dominates the General Association, and hence the entire body, with official head is the property of the said society.

In this I have succeeded. I am not patting myself on the back, for Dr. Lewis owns that copyright and I do not want to be guilty of infringement. But judging from expressions coming from all parts of our state and six other states of the nation, the work has been done to their satisfaction and in this I am gratified.

TIME NOT PROPITIOUS FOR UNITING.

That it is clear that the time is not now propitious for the uniting of the two bodies is exhibited in the spirit of Dr. Lewis' writings. We have absolutely no principles in common, in things racial. Both bodies of course are composed of colored memberships, but their views regarding the Negro are diametrical. If the General Association could return to the Convention, they, (the Association) would want to bring the Home Mission Society with them; the Society would want the control of everybody and everything and this would mean that the race would be set back a generation; the work of the fathers would be destroyed and the future hope of the Negro blasted.

The Convention cannot and will not stand for such. Leave to us untarnished and unencumbered the right and authority to dictate our religious and racial policies. Deprive us of what you can and may, but God grant us the right to be men. We ask nothing more and will accept nothing less. Again the men of the Association are not in sympathy with Virginia Theological Seminary and College, the educational object of the Convention. In sixteen years the General Association has not contributed as a body, sixteen cents to the institution. Dr. Lewis, who claims so much relation to its early history, has not given five cents to it in any way that it can be accounted for in sixteen years. Yet he avows a desire to help it. Who hinders him? Who hinders the Association? The Home Mission Society.

REAL CAUSE OF SEPARATION.

The right to control; the right to own and manage and the fundamental principles of race leadership were the causes that resulted in the division. A semblance of these facts loomed up in Dr. Lewis' arguments but he covered it with words.

The Society agreed to aid to the extent of fifteen hundred dollars annually, but soon broke this agreement of their own accord and then made the amount one thousand. This too, was soon cut off by the Society and nothing was given. At any rate every dollar that the Society contributed between 1890 and 1899, the beginning and end of any amiation of that Society, amounted to $5,365.35. The records of the institution and the records in the law office of Col. R. C. Blackford, who made the adjustment, will prove this statement. This is the amount the Society threatened to sue for. Now the Society promised to give that amount, but they demanded its return and received it. I am not writing at random, nor with unchristian bias, but from records that can be established.

Dr. Lewis wilfully and cowardly misstates the truth when he says the Society built or furnished the money to build Virginia Seminary. The truth is that Deacon Adolphus Humbles advanced $18,000, to erect the building and supervised the erection of the original building. This amount was supplemented by what Prof. Hayes could raise on the field. The Society had to reckon with Mr. Humbles because he held the first mortgage. It was then they paid his expenses to and from Richmond. In Ford's Hotel, the conference was held. Present for the Society were Drs. Morgan McVicar and Alvah Hovey. They had a check made out for $18,000 with interest, to pay Mr. Humbles in order to get full control and to take the school away from the Convention. In addition to the check they offered him so much for the deal as a bribe. He refused the whole offer. Then they demanded what they had presumably contributed. Here again Mr. Humbles came forward and put up their demand, making the adjustment through Lawyer Blackford. This amount was $5,365.35. They claimed more than six thousand dollars, but their records could not justify the claim. I submit that this Society received far more from Negro Baptists of Virginia, than they ever pretended to give. Actually they gave nothing, for they recovered every penny that they presumably gave, with interest. Dr. Lewis makes no effort at truth or consistency, as every fair mind has discovered. They demanded for their presumed gifts the absolute right to control the institution. They demanded that they should dictate the policy. They further demanded that the president and matron should both be white. And again they demanded that the title of the property should rest with the Home Mission Society. Because of these demands, Prof. Hayes, Dr. W. F. Graham, B. F. Fox, R. H. Bowling and Harvey Johnson demurred. Now Dr. Lewis and his following concurred in the action of the Home Mission Society owning and controlling Virginia Theological Seminary and College. That he favored for the institution a white president and matron, and that he favored the Negro Baptists of Virginia be under the dictation and subject to the commands of the Society in every instance and in every particular. The General Association stands today committed to the same policy and leadership as it did when organized in 1899. The State Convention is committed to the principles and ideals before enunciated in these columns and that are so well known to Negro Baptists.

UNJUST DEMAND.

Among the many unjust demands of the Society was the one that the books of the institution be submitted to them. This shows their spirit of control. The Society putting up about one-tenth of what was required to run the school annually and demand for that one-tenth full control. Now they did not want a report of receipts and expenditures, but demanded the books. Prof. Hayes was manly in refusing to submit to such.

Suppose the banks, business enterprises and individuals of this nation who lend money demanded of all persons borrowing it the control of their business and supervision of their books? What would become of the business institutions of our land? Even our churches, schools and homes? They would be wrecked. Yet on this very thing Dr. Lewis condemns Prof. Hayes and the manly men associated with him, and justifies the Society. They trained Dr. Lewis and they knew what they were doing, too.

MERITS OF THE SOCIETY.

It was not my purpose in the outset to enter into a discussion of the Society, but as Dr Lewis, one of the Virginia sponsors and champions of the Society, has taken the stand in the behalf, I shall add a word in reply. True, the Society has done a great deal of good, all fair minds admit that. **On the other hand they have done a great deal of harm. The good we have enjoyed while the evil we have suffered. Many of the men they have trained are unsound on the questions that pertain to racial development. They are fundamentally lacking in racial consciousness.** These men have fought every racial enterprise that lifted up its head in their respective communities. The Negro grocery store, the Negro doctor, the Negro lawyer, Society, schools and what not, have suffered at their hands. God only knows to what extent.

While many others who had in them the divine touch, the spark of manhood, could not be dickered with. They have made some of our best men. All efforts to destroy the hidden spark in their breasts fanned it to aflame, that burns to the glory of God and the benediction of the race. Many of this type are in our Convention and they are among our best men.

Mark, you, the society owns all the property of the schools today that they operate. Yet the money with which these schools were purchased and run was given by philanthropists for Negro education. All of the officers of the Society have been well paid while they have administered it.

THE TRUSTEE PROPOSITION.

The term trustee has many legal phases, so much so that under many of our State Statutes, a baby, an alien, a demented man along with many other types can be a trustee. Another type, for instance, A can lend B a thousand dollars and in his bargain of loan or deed of trust make C his trustee. This does not give C one cent's legal interest in the transaction. Now the Home Mission Society holds in its own right, the legal interest of their institutions, their trustees are trustees for the Society and not for themselves, as Dr. Lewis seems to think. If the properties were sold today the Society would get every dollar and Dr. Lewis and the other colored gentlemen on the board could not under the law recover one penny, and he is simple to believe anything else. When the grounds of Roger Williams University were sold, what became of the money? Did the colored trustees receive a pro rata? Not by any means. The money went on back to New York. What about Wayland Seminary, formerly of Washington?

VIRGINIA THEOLOGICAL SEMINARY AND COLLEGE DIFFERENT.

The Virginia Theological Seminary and College is managed by a Board of Trustees for the Virginia Baptist State Convention, a Negro organization, composed of colored Baptist churches. If for any reason the properties were sold the Trustees would turn over to the Convention the proceeds of sale. The Convention, through its delegates, who would be representatives of the Negro Churches, would by vote dispose of the money. Herein every church having contributed to the institution, would have a say about the funds. Do you understand the difference, Dr. Lewis?

DR. LEWIS VILIFIES THE DEAD.

In order to justify the unfair and unbusinesslike method of the Home Mission Society, Dr. Lewis assails and vilifies the sainted and sacred memory of the lamented Gregory W. Hayes. But so it is and so has it ever been with Dr. Lewis. He will denounce and calumniate any Negro or Negro enterprise in defense of his creator and preserver, the Home Mission Society. A greater man than Gregory W. Hayes has never honored Virginia nor the nation with his presence. He was a true philanthropist. He gave his all and himself to his race and their cause. Dr. Lewis has not helped his cause nor the race in assailing him and that falsely, too. But for Hayes, Graham, Fox, Bowl-

ng and Johnson, a different condition would obtain in Virginia and the nation today. We would not have a penny's interest today in anything but our churches.

ANOTHER CALUMNY.

Dr. Lewis charges that the State Convention keeps no missionaries on the field. The reason of this charge is his ignorance of the facts. For years the Convention has kept missionaries on the field and has today. His missionaries by his "blorous" cooperation have been, in many instances, paid agents to destroy Negro enterprises.

He charges that Virginia Seminary is ever in need. Harvard University with more than twenty four million dollars as an endowment, makes annual appeals. Every institution rich and poor, for black and white, is ever appealing. Virginia Seminary would be an exception if it did not appeal.

But if our leaders had sold their birthright, their Christian character, their manhood, then Virginia Seminary could receive funds from the Society and brag as does Dr. Lewis. But we prefer to be men, to be free, to be our own dictators. If character and manhood must be offered as the price of money, the Lord God grant us poverty. Dr. Lewis and his following waived for money those principles for which men of all races in all ages and climes have freely sacrificed their lives. He made a false alarm when he said that Virginia Seminary had unfinished buildings poorly furnished rooms and unsightly campus. These statements were made of the whole cloth, hatched in a heart of wickedness. He is wrong on the Foreign Mission money as well.

PUBLISHING HOUSE.

He states he opposed individual ownership of the publishing house. The National Baptist Publishing House is not individually owned. Again he assails a Negro enterprise without grounds. But can you say so much for the American Baptist Publication Society? The men in the National Convention, who are breeders of the present trouble, are men trained under the same influence as Dr. Lewis. Sutton E. Griggs has wrecked as many Negro enterprises as has any living man. He will meet his Waterloo now, Dr. Lewis.

THE NEW CHURCH.

Dr. Lewis is famous for garbled statements. He now charges me of creating a new church. When I referred to Court Street as a church "then and now" of the State Convention, I stated a truth worthy of all acceptation. It is common to style our churches of the Convention and yours of the Association persuasion. Your church, that is, the one over which you preside while it is a Negro Baptist Church, it is also a Home Mission Church, in persuasion. You preach as faithfully, as consistently for the Society as you do for Christ.

YOUTH AND AGE.

Ever ready on the lip of Dr. Lewis s the expressoin of "boy," "boyish," "youth." Dr. Lewis takes to himself age. But I submit that he is not as old as time nor history; and that he has no monopoly on either, because he is old and now dotard. If he preach and speak only of what has happened in his public life, then he is seriously wanting in fundamental truths.

Legislation cannot produce principle. Before we unite, we must agree. All bitterness must be abandoned, misrepresentation banished and a common interest and cause possess us one and all alike.

Yours for truth and humanity,
R. C. WOODS.

President Virginia Theological Seminary and College.

Cincinnati, O.

JUL 1 1915

UNION

Of Colored Methodists

Planned at Important All-Day Conference in This City.

Would Consolidate Branches With 1,600,000 Members.

If Successful, Project Might Pave Way For Merger of White Churches.

A tentative plan to unite the 1,600,000 colored Methodists in America was agreed upon by the Commission on Federation of Colored Methodist Churches, representing the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church in America and the colored people in the Methodist Episcopal Church, in joint session, in Wiley Chapel of the Methodist Book Concern yesterday. This was the first time that the white church, the Methodist Episcopal, in the North, as represented in any plans for the union of the colored Methodists. Three of the Bishops of the white church, Bishop Theodore Henderson, of Chattanooga, Tenn.; Bishop Wilbur P. Thirkield, of New Orleans, and Bishop Thomas B. Neely, of Philadelphia, were present as commissioners.

Bishop Thirkield, at the close of the session last night, expressed himself as greatly pleased with the progress made. "There is fine spirit of unity manifest, he stated. The prelate refused to outline the plan of union adopted, saying that the formal "deliverance" of the conference, which will sum up its results, may be issued to-day.

May Aid White Union.

The union of the colored churches of the Methodist faith throughout America may remove what has been declared a stumbling block in the path of a federation of the two white churches, Methodist Episcopal and Methodist Episcopal, South, as the present status of the negro in the white church of the North would hardly be acceptable to the white Methodists of the South, it is believed.

Although no report was given out, it is understood that the conference agreed to a union of the colored Methodists, with an arrangement that each church have quadrennial conferences, and other means of legislating for the whole or its own group.

The commission of each church had a separate session Tuesday. Yesterday's joint session was presided over by Bishop Henderson. Dr. I. Garland Penn acted as Secretary.

Matters considered bore upon "co-operative evangelistic and educational endeavors, the waste resulting from the duplication of churches and institutions and possible organic union. The movement is one of the greatest ever inaugurated by colored Methodists. The meeting lasted all day and until 10:30 o'clock last night.

Many Bishops and general officers from all four churches were present. The list of Commissioners from each church follows:

The African Methodist Church—Bishops: B. F. Lee, Chairman, Wilberforce, Ohio; Levi J. Coppin, Philadelphia, Penn., and John H. Hurst, Baltimore, Md. Ministers: Rev. A. J. Carey, D. D., Chicago, Ill.; Rev. V. M. Townsend, D. D., Presiding Elder, Little Rock, Ark.; Rev. G. W. Allen, D. D., editor, Columbus, Ga. Laymen: Prof. John R. Hawkins, Financial Secretary, Washington, D. C.; Prof. A. S. Jackson, Educational Secretary, Waco, Texas; Mr. Ira T. Bryant, Sunday-school Secretary, Nashville, Tenn.

A. M. E. Commissioners.

The African Methodist Episcopal Zion Church—Bishops: J. S. Caldwell, D. D., Chairman, Philadelphia, Penn.; Alexander Walters, D. D., New York, N. Y.; George W. Clinton, D. D., Charlotte, N. C.; Rev. J. S. Jackson, D. D., Financial Secretary, Birmingham, Ala. Laymen: President S. G. Atkins, A. M., Educational Secretary, Winston-Salem, N. C.; Hon. John C. Dancy, Church Extension Secretary, Phiadelphia, Penn.; Mr. W. M. Trent, General Secretary Y. M. C. A., Atlanta, Ga.

The Colored Methodist Episcopal Church—Bishops: C. H. Phillips, D. D., Chairman, Nashville, Tenn.; R. A. Carter, D. D., Atlanta, Ga.; N. C. Cleaves, D. D., Jackson, Tenn. Ministers: Rev. J. A. Bray, D. D., Educational Secretary, Birmingham, Ala.; Rev. J. W. Gilbert, Secretary African Missions, Augusta, Ga.; Rev. J. A. Hamlet, editor, Jackson, Tenn. Laymen: Prof. D. C. Potts, Mississippi Industrial College, Holly Springs, Miss.; Prof. W. A. Bell, Jackson, Tenn.; Prof. G. F. Porter, Lane College, Jackson, Tenn.

The Methodist Episcopal Church—Bishops: Theo. S. Henderson, D. D., Chairman, Chattanooga, Tenn.; Wilbur P. Thirkield, D. D., New Orleans, La.; Thos. B. Neely, D. D., Philadelphia, Penn. Ministers: Rev. R. E. Jones, D. D., editor, New Orleans, La.; Rev. J. P. Wragg, D. D., Secretary the American Bible Society, Atlanta, Ga.; Rev. R. E. Gillum, D. D., District Superintendent, Mexico, Mo. Laymen: I. Garland Penn., A. M., Litt. D., Educational Secretary, Cincinnati, Ohio; Prof. E. H. McKissack, A. M., business man and financier, Holly Springs, Miss., and Mr. L. J. Price, merchant, Altanta, Georgia.

Bishop Joseph Crane Hartzell, of the Methodist Episcopal Church for Africa, was a visitor during the day.

EXTENSION BOARD MEETS

Report of Rev. B. F. Watson, Secretary Of Board Shows Wonderful Progress during the Year

The Christian American

Washington, D. C., April 28.—The Board of Church Extension of the African Methodist Episcopal Church, held its annual session in the headquarters, 1525 14th street, N. W., today presided over by Bishop Levi J. Coppin, and the following members were present:

B. F. Watson, D.D., corresponding secretary; A. A. Cooper, Brooklyn, N. Y.,; R. H. W. Leak, Raleigh, N. C.; J. T. Gibbons, Huntington, W. Va.; H. E. Stewart, Chicago; D. A. Christie, Anderson, S. C.; W. D. Lewis, Jonestown, Miss.; J. F. Griffin, Mobile, Ala.; W. D. Miller, Waco, Texas; E. W. Byrd, Tallahassee, Fla.; James Jones, Pine Bluff, Ark.; A. W. Hackley, Canada

Among the visitors introduced to the Board were Prof. J. R. Hawkins, financial secretary, Dr. J. T. Jeifer, Chicago, historian; J. O. Custus, Baltimore G. W. Nicholas, dean theological department, Kittrell, N. C.; Charles Wesley, Howard University; E. H. Hunter, D. D., Norfolk, Va.; J. Findlay Wilson, editor Washington Eagle; Mrs. Coleman, editor of Washington Sun; J. E. Lee, and John H. Murphy, editor of the Afro-American Ledger.

The feature of the session was the report of Secretary Dr. B. F. Watson which took up every phase of the work of extending the church. Dr. Watson has made the work a careful study, and is now prepared to render great service.

The receipts during the fiscal year ending March 31, 1915, were from dollar money, $15,994.86; from loans, $649.41; from interest on loans, $1,735.92; from Children's Day, $5,180.48; balance brought forward, from 1914, $21,752.88. Then followed a suminary of loans and donations, by districts amounting to $19,991.91, that coupled with the expenses of the department brought the expenditures up to $25,847.42. The liabilities and assets of the department showed that the assets exceeded the liabilities $488,951.65. The property value of the Board, $156,800.

Mrs. L. J. Coppin was presented to the Board, and made a short address in which she said that she was interested in the work of the African Methodist Church, and she was glad to enter the work.

The afternoon session was spent in hearing reports of committees. The auditing committee was loud in its praise of the work done by Dr. Watson, and expressed a hope to have him continued by the general conference.

THE LONE REPUBLIC

MAR 5 1915

LONE NEGRO BUILDS CHURCH

Baptist Solicited Materials, Turned Carpenter and Now Fills Pulpit.

KNOBNOSTER, Mo., March 4.—John Groves, a negro laborer, has single handed built a church. Negro Baptists in Knobnoster were few in number and poor. They had no church.

Groves, who had some skill in building, begged the building materials from the "white folks" who would give. He had the house almost completed when a storm leveled it to the ground. He started to rebuild. Irreverent white people and negroes jeered and taunted him, and Groves' church became the joke of the town, but he held to his task until it was completed.

He is now minister in the church built with his own hands and delivers a sermon from the rude pulpit each Sunday. Sometimes he has an audience; at other times Groves and his little family are the sole auditors.

Church-1915

Tuesday, December 29, 1914

The Expected Cyclone Turns Out To Be A Love-Feast

The many thousand readers of the Union-Review are possibly waiting in breathless silence to hear some tidings from this long-expected and much-talked-of Commission meeting as it was supposed to represent the Negro Baptists from every state in the Union. That is to say, this meeting or commission is made up of vice presidents from each Baptist State Convention, the chairman and corresponding secretary of each of the seven Boards, therefore its regular membership constitutes sixty-four or five members. Newspaper controversies, platform and pulpit discussions, rumors, secret conferences and every other conceivable manner of communication have been going on for some months, hence the very atmosphere was surcharged with excitement, especially in Nashville.

On Tuesday morning at about three o'clock the first delegation arrived and rumors began to fly thick and fast. The seven o'clock train brought a few others. Some of the brethren were met at the train and others wended their way to different homes. Three of the brethren, viz., Drs. J. B. Beckham, of Missouri; J. H. Eason, of Alabama, and L. L. Campbell, of Austin, Texas, arrived on the seven o'clock train, boarded a carriage and made their way to the home of Secretary Boyd. This was indeed a surprise to many of the members, and people began to ask, "What does this mean, some of the commission going to the home of Dr. Boyd?" The arrival of these brethren caused a little extra stir around the Boyd home and made breakfast late. About eight o'clock the telephone began to ring, and knowing ones informed the Boyd home that a caucus was being held at the B. Y. P. U. headquarters behind closed doors with sentinels on guard. No one was allowed to enter except he could pronounce clearly the Shibboleth.

Dr. Boyd arrived at the Publishing House thirty minutes after nine. This being chapel hour he expected to find the chapel filled with the brethren to see how the working class of people went to prayer, but to his great surprise he found that no more than one-third of the machinery had been running during the morning. Each foreman reported to him that there was so much excitement among the employees that they could not be induced to stay at their work. Making his way to his private office, he found visitors waiting him in the form of business men, agents, etc., each with a fresh rumor to tell him. Dr. Boyd sat calmly, heard the messages and told them that if there was anything in the air he had not been apprized of it. In a little while the captain of the police force called at the office to report the rumors that he had heard and asked if the authorities and members of the Board wanted a detail of police guard for the day. Dr. Boyd again replied that it was not customary to have police at Baptist meetings. That each person who was a member of this commission was a Baptist of good standing in his home and among his brethren, and he assured the police that their services would not be needed during the day.

About half past ten o'clock Dr Boyd's private phone was called hastily and an order left that Mr. A. B. C and D. wanted to communite with him. On going to the phone he was asked what would be the size of his bond and that they had gotten themselves together, ready to make whatever bond was necessary to keep him out of jail and to keep the Publishing House open. When they had been satisfied, several banks and wholesale people called up to know if this was the day the Publishing House was to be closed up. One of the firms said that they had their attorney in readiness to put in their claim as they felt that the creditors ought to be consulted in the appointment of the receivers. To this Dr. Boyd laughed heartily and said that when they were ready to appoint a receiver, all creditors would be thoroughly and amply notified, and asked them to possess their souls in patience.

Some of the employees went to Dr. Boyd's office door asking for a conference. He informed them that he was very busy, but could not refrain from meeting the delegation of the employes who came in trembling and said that the men had gathered here and they regretted for themselves and families to be turned out of doors in mid-winter, but were more in sympathy for Dr. Boyd, who had been in Nashville for twenty years, to see him turned out in the street empty-handed To this Dr. Boyd laughed heartily, shook hands with them and asked them to console the employees and go back to work; that there was nothing dangerous ahead.

While this excitement was going on a runner came and reported that one or two of the Baptist brethren tried to gain admission to the caucus, but were refused by the sentinel. To this Dr. Boyd laughed more heartily than at anything else.

Twenty-four minutes to twelve, another runner came rushing to Dr. Boyd's office, asking him to come out and be prepared, that a crowd of men was coming from the B. Y. P. U. headquarters to the Publishing House. The police who patrol this beat made it convenient to get on a near-by corner, and seeing Dr. Boyd walking slowly and whistling, they beckoned to him to come to the fence, asking him if there was any danger up and why the people were so excited, stating that they were present to give whatever protection the police regulations required. Dr. Boyd told them if they would just wait a few minutes they would hear singing and praying in the chapel, for this was a Baptist meeting. The brethren marched in and began to open the services by Scripture verses, short verse singing and sentence prayers, but in a few minutes a carriage of white men drove up. Some said these were sheriffs, others that they were lawyers, and still others that they were court officials or receivers appointed by the court to come down, and that the Publishing House was going to be turned into the hands of white men.

Dr. Boyd's attention was called to the men. Looking out he saw the familiar faces of Dr. J. M. Frost, the secretary of the Baptist Sunday-School Board, and Dr. Weaver, pastor of the First Baptist Church. Shaking hands with them, he accompanied them through the building and to seats in the chapel. By this time the prayer meeting was brought to a close. Pastors from all over the city gathered with Board members until the chapel was full to overflowing.

The first muttering thunder and surcharge cloud began rising when Chairman Parrish, Kentucky, rapped with his gavel, calling the brethren to order and ordering the roll called. President Morris answered present; Secretary Hudson's telegram was read, showing that he missed his train and was therefore left. This confused matters a little, as the commission had no records. However, Chairman Parrish was equal to the emergency and he and Dr. Fisher, of Illinois, supplied the needed record. As roll was called the members began to answer by proxies. Chairman Parrish ordered that all proxies be filed with the secretary and only regular members be enrolled, and when it was found how many states were represented and members present, they would then decide on proxies. When the roll had been completed, it was found that Alabama, Texas, Oklahoma, Tennessee, Missouri, Kentucky and one Convention from Mississippi answered to roll call. It was also found that Arkansas, two Conventions from Mississippi, two from Texas, Louisiana, three Conventions from Florida, two Conventions from Georgia, Virginia, North Carolina, South Carolina, West Virginia, Maryland, District of Columbia, Pennsylvania, New Jersey, New England Convention, New York, Wisconsin, Minnesota, Iowa, Colorado, Washington, California, Indiana and Ohio were present by proxies. It was found that the majority of these proxies were in the hands of brethren who did not favor the drastic measures pursued by the commission last February. Some hasty whispering was carried on between the appointed secretary, Dr. Williams, of Texas, and Chairman Parrish, and Chairman Parrish made the announcement that though the proxies were written in regular form and properly signed they could not be admitted for the reason that they had been legally advised this morning by legal counsel that proxies fell in the class of documents that require revenue war stamps placed upon them and this raised a storm of protest. A rush was made for the office of the Publishing House and a copy of the revenue laws was secured. While a number of the brethren continued to protest an appeal was made from the decision of the chair by Dr. Campbell, Tex., seconded by Dr. Eason, Alabama, who argued that there was no provision made for the traveling expenses of the brethren, the meeting was held at an inopportune time, during the holidays most of the members were leading pastors of their cities and they had commissioned men to bear their proxies. Some of these men had traveled long distances. One brother protested that he in good faith had traveled seven hundred miles at his own expense and he felt that it was but a little better than an outrage to deprive him of a seat. Dr. Boyd arose and said that he was not prepared to take issue with the chairman; that his chief mailing and shipping clerk was familiar with the documental stamp act, but that sufficient revenue stamps were on hand and that he would furnish stamps for each proxy, and that since the stamps had to be canceled by the one receiving the money, he felt that the delegates or the proxied member had the right to cancel the stamps by writing their initial across the face of them. To this Chairman Parrish said that the stamps must be canceled by the sender and hence ruled Dr. Boyd's petition out of order. Dr. Campbell renewed his motion to again appeal from the decision of the chair. A vote was taken and stood eleven to sustain the chair and eight against him. This brought the final test vote. Dr. Campbell again protested, but he was told to hand in his protest in writing, that the chair would not entertain any further discussion of the subject. Dr. Campbell asked for time to prepare his protest. Dr. Eason, of Alabama, made the point of order that there was not a quorum present. Dr. Boyd argued that since the National Convention appointed this commission and did not designate a quorum according to all parliamentary usages, and according to the definition given in Webster's Dictionary, a quorum could not be less than the majority of the members. The chair ruled this out of order, saying that this meeting was like a Baptist church, it was made up of the members present after they had been duly notified. To this Dr. Boyd asked permission to file a protest. Permission was granted by the chair.

Dr. Bryant, chairman of the B. Y. P. U. Board, rose to ask the chairman to have the house cleared and have all visitors and proxies who had come to attend the meeting cleared out from the house. President Morris arose and said that he had invited Drs. Frost and Weaver and a number of other white Baptists, whom he was expecting. Immediately Dr. Bryant amended his motion that these brethren be invited to seats, which was carried. Dr. Isaac, secretary of the B. Y. P. U. Board, said for many reasons, those brethren who had come for proxies should not be allowed seats in the building. That the commission was there to attend to their own business and did not need that others be present. The chairman then ordered the brothers to vacate the room. Dr. J. M. Frost, of the Sunday-School Board, rose and asked permission to make a statement before the brethren left the room. The chairman readily granted the request. Dr. Frost stated very clearly and unmistakably that he was nothing more or nothing less than a Baptist, an ex-pastor, that he did not desire any privileges accorded to him as a white man that would be denied his colored brethren in their own meeting and that he felt that the brethren were compelled to feel it very keenly, and therefore asked the brethren to excuse him with the other brethren and treat them alike. This called forth several explanations. When the brethren had retired from the room, Dr. S. E. Griggs arose and said it had been reported to their meeting that morning that there were certain preachers who had come to this meeting armed with fire-arms, and he feared that if these people were allowed to occupy seats, they would attempt to intimi-

date the members of the commission, who were there to carry out in detail all the policies of the majority of the commission. Dr. Boyd then rose to a privileged question on behalf of the brethren and said that he knew each brother, knew him to be a Christian and an active minister of the Baptist church, and on behalf of the brethren that he had known and worked with all these years, he protested against such unwarranted remarks and challenged Dr. Griggs to name his informer and name the men accused of carrying weapons. The chairman ruled all this out and would not hear further discussion on that subject.

President Morris then arose with the names of a list of brothers whose faces he had caught as they had passed out and made a special motion that the following named brethren giving their names, be invited to seats as well as the white brethren. This motion was tabled. After some discussion a number of the brethren grew dissatisfied and finally a motion was made that a line of demarcation be drawn a cross the chapel and the visitors who were known to be Baptists, either minister or layman, in good and regular standing, be invited to fill the vacant seats. This motion was carried and a runner sent to call the brethren back. Some had left the place. Those that could be overtaken by the runner accepted the invitation and returned. Those who did not return continued to scatter rumors over the city of what was expected to take place.

The chairman appointed Dr. Williams as secretary. The secretary passed around a typewritten program that had been agreed upon by the caucus. The chairman notified the commission that this and this only was the program. that no member would be allowed to speak on any subject more than once and only three minutes would be given or allotted unless such person was called to make certain statements. Protest was again raised, appeals from the decision of the chair, but the same unchanged vote, eleven to sustain the chair and eight to sustain the motion. This showed that the line was definitely drawn and now for the tug of war.

Chairman Parrish read over the program very carefully and then called for the first item of business. President E. C. Morris here arose to a personal privileged question in which he set forth that he had never attended any caucus and never expected to be in a caucus when religious matters were to be passed upon.

At this point, Dr. Campbell, of Texas, made another point of order that the recommendations and resolutions of the National Baptist Convention creating this commission set forth that it should elect a chairman and secretary, and that Dr. Parrish, of Kentucky, who was not the vice president from Kentucky, was not a member of the commission, and that the secretary elected last year was absent, therefore, he contended, that it was the first duty of the commission to elect a chairman and secretary from its own body. This point was overruled by the chairman declaring himself chairman. Dr. Campbell was allowed the privilege of handing in a written protest. Then came the items of business as reported by the commission to the last sitting of the National Baptist Convention.

Dr. Sutton E. Griggs arose and made a statement concerning copyrights and produced a copy of one of e books copyrighted in the name R. H. Boyd. After some short discussion, Dr. Boyd was called on, who ade a clear and satisfactory statement, showing that if the brethren ad known or had made inquiries of e Board or had consulted the inutes of the past year they would ave fully understood the condition nd status of all copyrights of books pon which the Publishing Board had ublishers' rights. He stated first, iat notwithstanding he has prepared t nights and quiet leisure hours ore than sixteen books and booklets, hich the Publishing Board has or s holding publishers' rights upon nd is publishing and circulating, he as never received or accepted one lime of royalty; that there is still oth in his possession and in the possession of the Board, a written contract setting forth that the Publishing Board shall have publishers' rights on all books free of royalty, for which he holds copyrights so long as he is the secretary of the Board. He then explained the cause of the contract. He invited the brethren to turn to the minutes of 1900 and examine pages 85 and 86 under the head of "MANUSCRIPTS, COPYRIGHTS AND OWNERSHIP" and this would tell the whole story. He said the Board printed its first books in 1899, it found itself in a peculiar condition. The matter was discussed before the Board in open session at three or four different meetings, but they finally decided that the Board would own no copyrights, but that all copyrights of the books printed by the Publishing Board should be in the name of the author or owner of such books. The Publishing Board reported this to the Home Mission Board in the early part of 1900. The Home Mission Board in turn made a full and clear report to the National Baptist Convention at its session in 1900 at Richmond, Va., which report was adopted, and therefore, has been the standing law of the Board from that day until now. Dr. Boyd explained all the details surrounding this contention. Many questions were asked by the brethren, which he readily answered.

Dr. J. M. Frost, Secretary of the Sunday-School Board of the Southern Baptist Convention, was then called. He made a very clear statement and set forth that the National Baptist Publishing Board was not fashioned after the Sunday-School Board of the Southern Baptist Convention, and was incorporated long before the Sunday School Board was incorporated; that the Sunday-School Board ran many years without being incorporated and all property was placed in his name or in the name of some other one member of the Board; but in after years they persuaded the legislature of Tennessee to pass a special act that gave the Sunday-School Board such a charter as they desired, for the reason that the Sunday-School Board was not printers; they had never owned any machinery and did not bind books, hence needed no such charter as would be needed by a Board or company that was to do this grade of work. He showed that the National Baptist Publishing Board was shaped and fashioned after the American Baptist Publication Society, and was therefore, very different from the Sunday-School Board. He said. however, that during his many years as secretary, he had made the mistake to write many books, a majority of which were published in the name of the Sunday-School Board, but all books were owned by him, some of which he gave the Sunday School Board publishers' rights on so long as he was secretary; but in late years the Sunday-School Board had forced him to accept royalties over his protest on all books prepared by him, as they felt that the condition of himself and family required it. This new development seemed to have opened the eyes of the brethren, and the commission began to move off with smooth sailing. Each of the other items was taken up and the same clear explanation was made and each of these items was referred to standing committees.

When the question of the Union-Review was taken up, Dr. Boyd again made a clear explanation on behalf of the Board, and it was further shown and proven that the Union-Review was started and for a long time was run, first, as the organ of one Board; second, as the organ of two Boards; then, as the organ of three Boards; but in 1910 upon recomendation of the president it was left to the secretary to decide on running a paper as the organ of the entire convention. The commission then gave its consent that the Publishing Board should again have their permission to run the Union-Review and carry at its masthead the caption, "THE ORGAN OF THE NATIONAL BAPTIST CONVENTION. It was shown that each of the other Boards had some designated paper as the organ of that particular Board; that the Publishing Board had the same right as other Boards, but because the Union-Review had the most extensive circulation, was the best printed paper among Baptist Negroes in America, that each state asquiesced in the sentiment that it should be the organ of the entire denomination. Dr. Boyd stated that he did not have the authority to say that the Board would do this, but that he would lay the matter before the Publishing Board at its next meeting, that he was in a position to know that the Publishing Board would be glad to do any and everything possible that was lawful to satisfy and make glad the hearts of the great Baptist family.

There arose some questions concerning the editor of the Union-Review. Dr. Boyd again stated that it would be impracticable for the Board to furnish the money and publish a paper whose editorial column the Board did not and could not control. Dr. Isaac, of the B. Y. P. U. Board, stated that he had had considerable experience of this kind and knew for a fact that a paper could not be successfully run by any Board or company who did not have the right to elect and control both the editor and the policy of the paper. He said, however, that he favored the convention or commission raising money, electing both an editor and a business manager and running a paper of its own. The vote was then taken and was unanimous that the Publishing Board should have the privilege of publishing the organ of the Convention. Dr. Boyd assured the commission that he would lay this before the Board at the next session, and he also felt sure that the Board would gladly accept the opportunity. This brought forth applause from all the brethren, and the supposed cyclone commenced to be a love feast.

The question was raised concerning the printing of the minutes, and there were some sharp questions raised. Dr. Boyd was asked if the manuscript had ever been presented to him for printing. He answered, no. He was further asked if he had been ordered or had any written authoritative order or demand made upon him to print the minutes or proceedings of the last convention. He said that he had not. He stated, however, that the Publishing Board had printed the minutes with but two exceptions, since 1900. That is, for twelve consecutive years the Publishing Board has printed the minutes, and while each secretary was supposed to be assessed an equal pro rata, and while the Convention was supposed to have raised money in open session for this printing. that his Board has not been paid for past printing. He stated that in 1906 at the Memphis session he brought a bill of $1,600 to the Convention; when the Executive Board showed that it did not have the money with which to pay, the Publishing Board donated this amount and credited it up as a dividend. At the 1914 session he carried up a bill of $2,800 for printing, stamps, etc., for the National Baptist Convention, and not a dollar of it has been paid.

He then set forth to the brethren that the Publishing Board did not take collections at the Convention or receive any contributions to help out in its work as do all the other Boards. He said that it was indeed hard that the brethren should demand that the Publishing Board should make brick without straw, but that nobody wanted the proceedings of the Convention printed worse than did the Publishing Board. It has always held itself in readiness to pay it pro rata and has always paid it, and felt that other Boards should do the same thing. He then turned to the minutes of 1913 on pages 55 and 56 and showed that the Convention voted and paid to the secretary of the Educational Board $500 for writing his own books and pamphlets on the race question, which books and pamphlets are published by the Orion Publishing Company, the private property of Dr. Sutton E. Griggs, and further voted that the Publishing Board give valuable advertising on all of its periodicals free of charge. He stated that if the National Baptist Convention had appropriated this amount to the printing of minutes the Baptist brotherhood would have received far more benefit. This caused some little objection to arise. The matter was dropped and the question of printing minutes was referred to the chairman and secretary and the brethren began to congratulate themselves that the commission' meeting had been a love feast rather than a cyclone, and that matters were beginning to take shape and a better understanding by all the brethren was being had. A number of the brethren remarked that all of this seeming dissatisfaction, all of these newspaper controversies and conventional disputesh ad arisen because of personalities on one hand, and because others discussing thehe questions had not thoroughly informed themselves as to the true status and condition of all the Boards, the property, etc.

After the appointment of several committees, one to revise or write a new constitution, another to prepare charters to incorporate the convention and several other important resolutions, the commission adjourned and the brethren left, some on the night train and others on the next morning train, everybody rejoicing that the meeting had been more harmonious than was expected.

Church – 1915

Sunday School Congress Session Closes

TENTH ANNUAL GATHERING OF SUNDAY SCHOOL FORCES FINISH WEEK'S WORK.

Five Days of Brilliant Work---Thousands Attend---Leave Magic City Rejoicing

Birmingham, Ala. "The half has never been told [illegible] the verdict of several thousand [illegible] who attended the National Baptist Sunday School Congress in this city, and the visitors to Birmingham have returned to their homes, loud in their praises of the city and the good treatment received at the hands of the people.

The greatest sight ever witnessed in the city was the Sunday school parade Sunday afternoon, in which were 3,000 officers teachers and scholars, and a number of pastors took part in the parade, marching under banner "We are not ashamed to March for Jesus.'

All along the parade zone were thousands of people, of every race, color, nationality and condition of life, demonstrating the interest manifested in the meeting by the Birmingham people. The parade was from the Sixteenth Street Baptist Church to the Sixth Avenue Baptist Church. At the head were Revs. S. S. Jones, of Oklahomo, Henry Allen Boyd, Corresponding Secretary, W. H. Crawford, M. D., Major general of the cadets, R. H. Boyd. D. D., C. H. Clark, Prof. R. B. Hudson.

They followed the band and cadets. It seemed that every boy in Birmingham wanted to be in the parade—he wanted to belong to some Sunday school, and the interest displayed by them, indicated an awakening in the Sunday school work throughout the city—throughout the country. It is safe to say that every Baptist Sunday school within the immediate neighbornood of Birmingham could be seen in the line of march with their officers and teachers. The Metokas, the men from all parts of the country and the Galedas the women from 20 states, occupied a conspicuous place in the parade, and attracted much attention. But none received the ovation that did the 500 little girls composing the doll club. These little girls carried a well dressed Negro doll, but the supply sent from the National Baptist Publishing Board, Nashville, exhausted.

Reaching the church, it was not long before the large auditorium filled, and there were many who were unable to get inside. Recognizing the condition, Rev. Henry Allen Boyd, immediately announced an overflow meeting in Shiloh Baptist church, and selected some of his strongest men to address it. It was but a few minutes before that church was crowded also. The music at the mass meeting was of a high order, and all but lifted the roof off the church, and much praise was given to Prof. Johnson of Muskogee, and Miss Johnson, his sister who was termed the Oklahoma Mocking Bird. She went right to the hearts of the people.

The principal address was delivered by Dr. Robert Mitchell, of Lexington, Ky. who discussed "The Essentials, of Race Building." Dr. B. F. Riley, a friend to the race, made a short address as did Belton Gilbreath.

At the overflow meeting addresses were delivered by Revs. E. W. Hawthorne, D. D., of Nashville, Tenn,; S. H. Johnson, of Tenn.; T. W. Walker, Birmingham; Dr. W. H. Crawford, commander of the cadets and H. W. Russell of Atlanta, Ga.

All the churches of the city, were supplied with Sunday school workers and ministers for Sunday, but the services for the Congress attracted large crowds. In the morning Dr. E. R. Carter, of Atlanta, preached a strong sermon, and the closing sermon was preached by Dr. C. H. Clark, Sunday night. All the Congress meetings wtre held in the Sixteenth Street Baptist church, except the Mass meeting which was held in the Sixth Avenue Baptist Church.

ADDRESSES OF WELCOME.

At the reception given to the Congress Wednesday night, it was impossible to get standing room. Long before the hour for opening every available space was filled. In the absence of Rev. G. W. Goodgame, D. D., who was scheduled to call the meeting to order, Rev. J. Francis Robinson, editor of the Baptist Leader performed the honor, and after song and prayer service presented Dr. J. A. Whitted, pastor of the church, who in turn introduced the Rev. Dr. Kelly, who presided. Dr. J. H. Eason, made the opening prayer. W. H. Holloway. for the Negro Baptist addresses were delivered by W. E. Welton for the Sunday school; W. W. Hadnott, for the business men; tist ministers.

In a happy vein, the Rev. H. M. Williams, D. D., of Texas, responded. While his address was logical, it also carried a lot of wit and humor, for which he is noted. He is one of the strong workers in the denmoination and Congress.

The papers read, which will be presented to the readers of the Union-Review from time to time were of high order. Some of the best addresses ever listened to in Birmingham, were delivered during the Week. Dr. C. H. Clark, presided during the session. Thursday Morning, Dr L. L. Campbell. of Austin, Texas presided and made some remarks. Dr. Campbell, considered one of the greatest movements of the age, was the Congress, because it was reaching after the young people. Too many young men and women, who were not active in the Sunday school, were being carried down through the modern dance and other evils that were opened to the young people.

Much credit is due Dr. W. H. Crawford, and Henry Allen Boyd for the effort now being made to reach and save the Negro boys. Dr. Crawford, has declared that the boys should be encouraged and saved, while H. A. Byod says it is cheaper to save the boy than it is to reform the man, and the race should start with the boy even before he is born. This idea has been endorsed by many.

It is through the cadet movement where they hope to reach and save the boys. It was Bishop G. W. Clinton of the A. M. E. Zion church, before the Congress several years ago who asked the question in the principle address. "Shall we Reform the Men or Save the Boys?" Dr R. H. Boyd, answered the question, as he has many other touching the development and progress of the race. "We are going to have something," he said. It was just about this time that the "Boy Scout" movement was coming into activity, he took hold of it, but was informed that it belonged to the white boys. Dr. Boyd did not stop to argue the case for a moment, for he realized that something must be done, and he just organized the Cadets and his son, Henry Allen was ready to take up that which came from the brains of his father. One of the greatest Sunday school workers in the country, and the man who handles more boys than any other one man of the race was called into the movement and placed at its head, Dr. W. H. Crawford, and it has been growing ever since. It is only a question of a short time before 20,000 boys will be enrolled in some Sunday school as a cadet.

The movement is not only destined to train boys in the Sunday school, but to make of them independent, law abiding citizens. to save health, and develope strong active men. The anti ing after the probation. They will help the boy who has started wrong to right-about, and in doing so they will find self-help in it.

"I am proud of these boys. They are self-respectful. They like the idea of helping to keep their fellows straight, and keep them out of the clutches of the law, by having them obey the law. They are taught the importance of taking care of the body soul and mind. You are going to hear from these boys in the future.' Rev. John E. Ford, and Wm. Hicks have charge of the Bible Training department, and this is one of the most important features connected with the Congres. They open the Congress every morning with the study of the Bible and in their methods the workers are no only instructed in some phase of the Bible work but they are also taught how to study the Bible, and how to get the best results. Dr. Ford is a graduate from the University of Chicago, while Dr. Hicks graduated from Leland University, New Orleans.

Dr. W. S. Ellington, the arbiter and blackboard demonstrator, filled his part well, and he had much to do with opening the eyes of the young people on each subject presented. His work was indeed important and took on new life for Sunday school workers.

Nothing was more important concame in and those who attend reap Sunday School Departmental meetings. These "round table" meetings took up each afternoon, and were presided over by experts. Here is where the real training and help come in and those who attend reap their great benefit. All formalities are put aside and they go right into the work of each department.

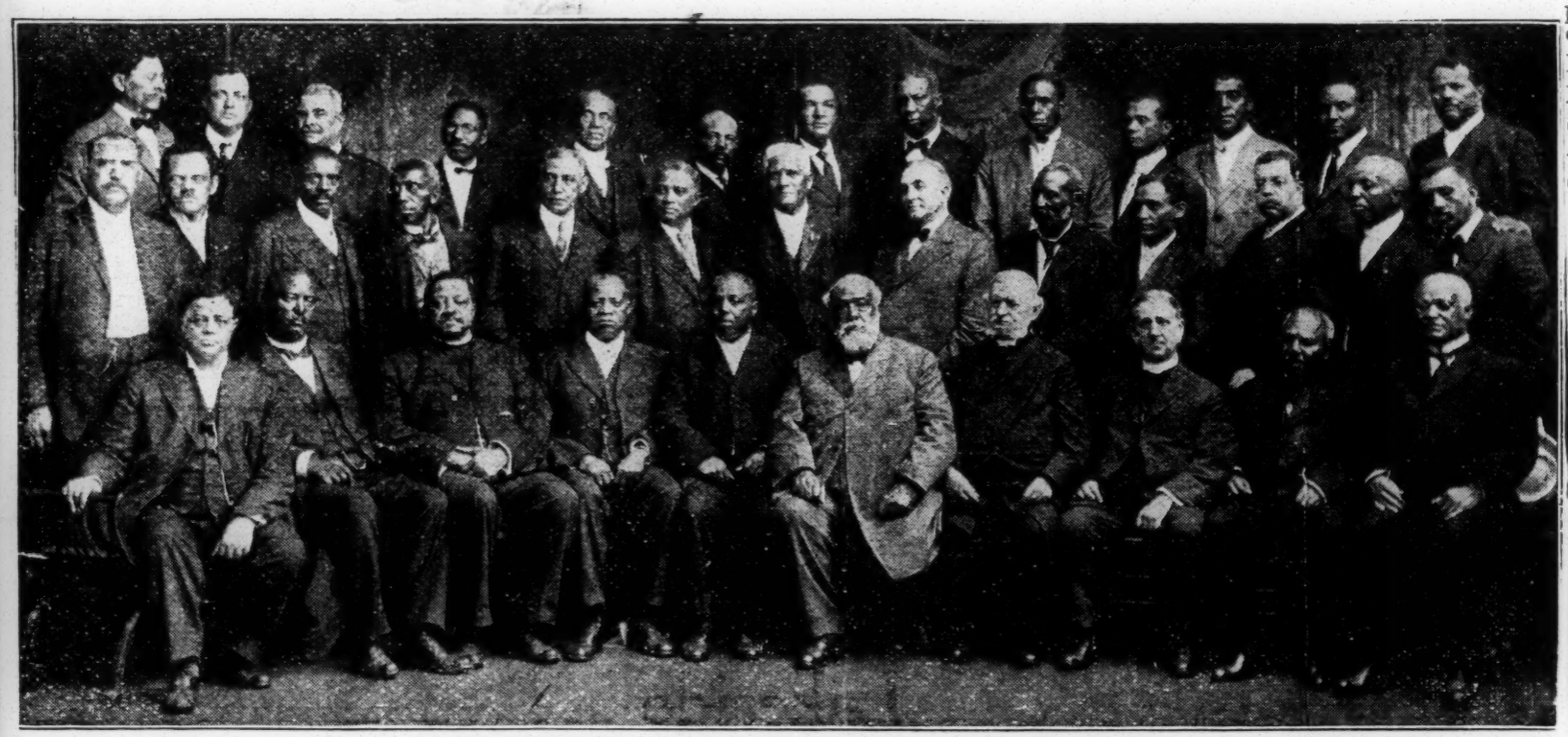
Each conductor tried to make his department interesting. In the department of Superintendents, instructions were given how to conduct Sunday schools, how to attract and hold the children, how to get into Sunday school young men and young women and hold them there. Each Superintendent told his methods, and then suggestions looking to improvement were made. H. W. Russell, of Atlanta, had charge of this department.

The Metokas and Galedas, the department of young men and young women, orignated by Dr. R. H. Boyd, is comparatively new, and is doing a great work. Mrs. L. B. Fouse, of Lexington, Ky., is at hte head of this department. These young people have much to do not alone with the social side of the church and Sunday school, but the young people in every phase of life. They seek to bring about the social side of life in its higher phase and destroy the little no harm socials which mean destruction.

L. Landers got more out of the department of primary, than had ever been gotten out of it before. His sessions were largely attended, and those who deal with the young mind —the child left with many new ideas which will bring larger results.

Cincinnati, O.

Chronicle



JOINT COMMISSION ON FEDERATION OF NEGRO METHODISTS

Baptist S. S. Congress Is Making Great Headway

DR. R. H. BOYD IS ASSISTED BY ABLE CORPS OF LEADERS

Thousands of Enthusiastic Workers From All Parts of the Country Labor in Harmony

Congress Session Opens.

The first sesion of the Congress was held Wednesday afternoon immediately on the arrival of the Congress special which came direct to Birmingham from Nashville, Tenn., over the Louisville and Nashville. this particular train were important officials of the Congress including Dr. R. H. Boyd, secretary of the National Baptist Publishing Board and director of the Congress, Dr. C. H. Clark, chairman of the Congress and Rev. Henry Allen Boyd, corresponding secretary. Other delegations had reached the city late Tuesday evening and during the day Wednesday, and at this time there were several hundred visitors in the city. The main auditorium of the Sixteenth Street Baptist Church was full of delegates and citizens of Birmingham. The Congres was called to order by R. B. Hudson, of Selma, secretary both of the National Baptist Convention and the Sunday School Congress, who presented to the audience, Dr. C. H. Clark, chairman of the Congress, and assured the chairman that Alabama was proud to have the distinguished gathering within its borders. Dr. Clarke made a short address after which the big choir sang several selections, directed by Prof. H. P. B. Johnson, of Muskogee, Okla. After the opening exercises, Dr. R. H. Boyd made a short address and congratulated the young people in coming to the Congress in such large numbers. He told of his own struggle and of the work that had been accomplihed, as well as of the needs of strong and effective Sunday Schools in the Negro churches. Following Dr. Boyd's address, the officers of the Congress were presented among them being:

W. S. Ellington, arbiter and blackboard critic, Nashville, Tenn; Henry T. Boyd, Nashville, secretary; R. B. Hudson, Selma, recording secretary; J. M. Easterling, assistant recording secretary, Chattanooga; Elanor A. Battle, Nellie E. King, enrollment clerks; H. P. B. Johnson, chorester; E. D. Hubbard, Ocean Springs, Miss; F. W. Lancaster, Jacksonville, Fla.; H. M. Williams, Galveston, Tex.; E. M. Griggs, Palestine Tex. Conductors missionary training conference; H. W. Rhambo, Austin, Tex.; J. P. Ridley, Nashville.; R. M. Reddick, A. T. Ayers, Muskogee, Okla., conductors Metokas class; Lizzie B. Fouse, Lexington, Ky., Galedas; Maud A. B. Fuller, Dr. A. W. Pegues, Raliegh, N. C. ,advanced teachers; H A. Richardson, Lake Charles, La.; L. Landers, Nashville intermediate and primary teachers; John H. Frank, D. D., Louisville Ky., W. R. Toliver, Washington, D. C.; M. M. Haynes, Austin, Tex., denominational newspapers; H. W. Russell, Atlanta, Ga.; S. H. Johnson Nashville; William Crudup, Chicago O. J. Carter, San Antonio, superintendents; L. Landers, Nashville L. C. Taylor, Cincinnati, congress exhibits; Delia T. L. Shelton, Galveston; Ada F. Morgan, Nashville, cradle roll and infant home department; John F Ford, Jacksonville, Fla.; William Hicks, Uniontown, Bible conference W. Mordecai Johnson, Syracuse, N Y.; W. S. Buchannan, Normal sociological; William Crowfard, M. D Austin Tex.; S. S. Jones, Muskogee Okla., notional cadets; Charles Stew art, publicity.

Rev. S. T. Slaton, pastor of th Norwood Mehodist Episcopal Churcl South, was introduced and made short address. The Wednesday nigl session was devoted to welcome ad dresses by leoding white and colore citizens of Birmingham. The sessio was presided over by Dr. J. H. Kell chairman of the local committee, wh was presented to the audience by th Rev. J. Francis Robinson, D D. edito of the Baptist Leader.

Address of welcome were delivere by Judge A. O. Lane of the City Co mission and W. C. Radcliffe, Secr tary of the Chamber of Commerc both of whom emphasized the cordi relations existing in Birmingham an Alabama between the races, and e pressed the desire of the whi people to note Negro prokress. Judg Lane paid a tribute to the work bein accomplished by Dr. R. H. Boyd, the National Baptist Publishing B dar in Nashville and declared th such evidences of progress as th work and training given Negro ch dren in the Industrial High School Birmingham was extremely grati ing the white people who were terested in the Negro.

"Le us enever be estranged," sa Judge Lane. 'There is no reas why we should not work togeth Let us all strive to build up manho and womanhood, white and bla here in the South."

One of the eloquent addresses the evening was made by J. A. We ton, Superintendent of the Sixteen Street Baptist Sunday School, wl lauded Birmingham as the "mecca the South and the hub of the univer and pointed out all its good thin Other adresses of welcome we made by W. W. Hadnott, Preside of the Negro Business League; Re W. H. Holloway, Vice-President the Baptist Ministers Conferenc and W. E. Tinker of the Sixth Av nue Baptist Church. The respons was delivered by Dr. M. H. William of Galveston, Texas.

DR. W. H. CRAWFORD,
Austin, Tex.,
Commanding General of the National A. F. Cadets in charge of the Second Annual Encampment held with the Sunday School Congress last week in Birmingham.

COLORED WOMEN DISCUSS MISSIONS.

The Woman's Home and Foreign Missionary society of the New A. M. E. Zion church held its regular meeting last night. There was a lecture on "Queen Esther," by Mrs. Annie Johnson. Then followed a general discussion in which every member took part. The reports of the different committees showed that much work for missions had been accomplished. The missionary boxes gave up a goodly sum. Mrs. Anna D. Borden is the president; Miss Banks is the secretary of the society.

REVS. GRIGGS, PARRISH, RODGERS AND OTHER HAVE SPLIT THE NATIONAL BAPTIST CONVENTION.

By W. H. Moses, President of Guadalupe College, Seguin, Texas.

Editor Union Review:

I have just read the certificate of incorporation of the New National Baptist Convention of the United States of America.

You remember I told the brethren last year that if Dr. Morris were re-elected President of the National Baptist Convention it would split. Well, the split has come as I predicted.

(1) I predicated that prediction upon the following facts:

(a) The inability of the President to properly organize and orderly conduct the Convention.

(b) Inability to get along with the Publishing Board after it ceased to pay him $2600.00 in addition to what the National Baptist Convention proper paid him.

(c) The bad precedent and practice of the president's friends so manipulating the finances of the Convention as to allow the President to receive $1[illegible].00 for presiding five days.

(d) And finally the effort to take the management of the affairs of the Convention out of the hands of the annual messengers and place it in charge of a commission from whose decision the convention could not appeal.

I knew the Convention would split on those rocks. I was expecting the progressive element of the convention would split, but to my surprise the split has come from the administrative forces of the Convention. I mean to say that,

DR. MORRIS AND THE ADMINISTRATION FORCES HAVE ORGANIZED OR CHARTERED A NEW NATIONAL BAPTIST CONVENTION WITH HEADQUARTERS AT WASHINGTON, D. C.

(1) I say Dr. Morris has chartered a New Convention, because he is the real promoter of the scheme though his name does not appear as a chartered member—he can place his name in later.

Drs. Griggs, Parrish and Prof. Rodgers are merely Morris' tools. Dr. Morris has too much sense to deliberately try to break in jail by swearing that he had been authorized by a resolution of the National Baptist Convention of the United States of America to incorporate it and to take all the property of its various Boards and put it to the hands of Griggs, Parrish, Rodgers and others. To say that when it had not been ordered would be lying and to do that on the basis of a lie would be stealing.

I cannot believe that Drs. Norman, Johnson, Wilbanks and Powell knowingly allowed their names to be used without the authority of the National Baptist Convention. In the absence of such an order I do not believe that either Griggs, Parrish or Rodgers would do such a thing without being authorized by the President of the National Baptist Convention. That is why I conclude that Dr. Morris has split the National Baptist Convention by deliberately chartering a New Convention with headquarters in the District of Columbia.

(2) This is either a new National Baptist Convention or it is the old Convention chartered by authority. If it is the old Convention or if it purports to be the old Convention and if these brethren have chartered it and sworn to a lie and thereby secured chartered rights to the property of the Convention and its Boards by deceiving the government at Washington then they are running a mighty close risk of breaking into the federal prison.

Therefore, I am disposed to be charitable enough to call it a New National Baptist Convention and not the regular volunteer associated Convention through which we are doing business and have been doing business all of these years.

I certainly do not remember anything about the National Baptist Convention anywhere at any having authorized Griggs, Rodgers and Parrish or any other person on mother earth to charter and take over all the property of the various boards and put it under a Board in the District of Columbia.

IS THIS TRUE?

"We, the undersigned .....(M. M. Rodgers, S. E. Griggs, C. H. Parrish, W. B. Johnson H. Powell, A. Wilbanks and M. W. D. Norman ..... citizens of the United States, of full age and a majority of us residing in the District of Columbia having been authorized by a resolution of the National Baptist Convention of the United States of America, heretofore an unincorporated association, being desirous of having said National Baptist of the U. S. A. incorporated Convention."

Who, When and Where Was the Authority Given?

Now when was that done and where was it done and by whom was it done? Dr. Boyd says no such authority has been given. He says it is a "fraud upon the National Baptist Convention."

I here quote him from the Union-Review of last week:

This usurpation of authority was so astonishing to us that we prefer not to discuss it, for the reason, as it will be seen in the first paragraph of the Preamble, where the Preamble uses the following language: Having been authorized so to do by a resolution of the National Baptist Convention of the United States of America." It is enough to say that no such resolution was ever passed by the National Baptist Convention at Philadelphia or any other place. Prof. M. M. Rodgers, of Texas, offered a resolution and read a paper at Houston, Texas, in 1912 concerning this Charter. The same was voted down and referred to a committee with Wm. H. Harrison, of Oklahoma City, Okla., as the attorney-at-law, at the head of it. This committee made exhaustive inquiries and reported to the Convention that a Charter of that nature would be impracticable and contrary to Baptist custom and of no benefit.

In 1913 at Nashville, Tenn., the minutes show that the report of this committee was adopted; therefore, Prof. Rodgers' resolution was voted down. At Philadelphia in September, 1914, Prof. Rodgers came forward again with another proposition, not a proposiiton to incorporate the National Baptist Convention, but to have the charters of the several Boards so amended, together with the Constitution of the National Baptist Convention that they would all agree. Even this resolution was not adopted by the Convention, or considered, but was ruled out by the president and referred to the Commission, as will be seen by reference to the minutes of 1914. page 97, which reads as follows: "Prof. M. M. Rodgers, of Texas, was recognized. He submitted a resolution with reference to amending the charters of the Boards, making them conform to the Constitution of the Convention, thereby giving the Convention control of the Boards After some discussion the resolution was by the ruling of the president, Dr. E. C. Morris, referred to the Commission." It will be here seen that even the Commission was given no such authority, or no such authority was contemplated. The contemplation was the amendment of the Constitution and the amendment of the charters of the several Boards, and not the incorporation of the Convention. We give these brief facts for the reason that all our brethren may not have in their possession a copy of the minutes of either 1912 1913 and 1914: but those who may be fortunate enough to have these minutes and will take the pains and time to thoroughly peruse them, will see that these brethren have attempted to practice the most deceptive fraud upon the National Baptist Convention that was ever attempted by any set of brethren.

Since there is no record of the National Baptist Convention's authorizing these brethren to charter the Convention and since there are records in the minutes for three consecutive years forbidding the incorporation I take it for granted that it has not been authorized. Thus I call it the New National Baptist Convention.

Not the Old Convention.

(3) This is certainly not the old Convention which is to meet in Chicago, September 8, 1915.

Those of us who meet in the National Baptist Convention are expecting to be members of the National Baptist Convention. But if we enroll under the call of the newly incorporated Convention "We will not be members of the Corporation," as Dr. Boyd so wisely pointed out, "but subject to the Corporation. Hence the headquarters of the Baptists from, now, henceforth, perpetually are to be located in Washington. Nothing can be done, no officers can be elected, no business can be transacted without the consent of these seven brethren a majority of whom must be in the District of Columbia."

And yet this new Convention became effective from May 17, 195. Now, this is either the old or the new Convention which was chartered. If it is a new Convention or prepurports to be a new Convention, then we are not going to have anything to do with it. We will let Dr. Griggs, Dr. Parrish, Prof Rodgers and their followers have it.

But if it claims to be the National Baptist Convention, and if some one has sworn falsely to get the charter and attempts to get the property of our boards through fraud, then some one is going to jail and from the jail to the federal prison.

Now, the gauntlet is donw. Take either horn of the dilemma you wish.

(II). THE PROGRESSIVE ELEMENT OF THE NATIONAL BAPTIST CONVENTION WILL CONTINUE TO DO BUSINESS THROUGH THE UNINCORPORATED NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERCIA IN KEEPING WITH ITS CONSTITUTION AND CHARTERED BOARDS, WITHOUT TURNING OVER A PENNYSWORTH OF PROPERTY TO THE NEWLY CHARTER CONVENTION OF RODGERS, PARRISH, GRIGGS AND COMPANY

(1) Even if the Convention should vote to accept their charter we would not join them; we would remain right where we are doing business right on through our boards as we have been doing all the years since Prof. Rodgers has been fighting us and using the literature from white concerns in the leading churches of his Convention.

Any attempt to dissolve the National Baptist Convention or to merge it into another corporation is a waste of time and energy, if any of us desire to continue doing business at the same old stand. Yours will be the "National Baptist Convention of the U. S. A. Incorporated" with headquarters in the District of Columbia, ours will be the same old National Baptist Convention of the U. S. A. Unincorporated with its incorporated Boards located in he different states.

Neither the Constitution of the National Baptist Convention nor the charters of their Boards have been changed so that their property may be turned over to a Board of seven men from whose last word there can be no appeal. The orders of Sutton Griggs, and Rodgers and Parrish to our boards to turn over their property is no more than the idle prattle of children in the market place.

Do you not know that charters are designed to protect the property rights of the

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 3

minority. Do you not know that a majority cannot vote to give away the property of the minority?

If the majority of a Convention wishes to dissolve or change the organization into another kind of corporation where they can sue and be sued they may do so if they get the consent of all or they may go without the minority but the majority cannot force the minority to turn their property over to them and make them cease to do busines as they have been doing all along, under the same old name.

Suppose some people like Griggs, Parrish, and Rodgers should desire to get the Women's Training School, the Publishing Board and all of their valuable property under their absolute control; indeed get the whole Convention and all of its Boards under their absolute control, so that the Convention would be subject to them and all of the property under their management, suppose they should by some hook or crook get a resolution through the Convention allowing them to get out a charter or a Board to govern all the other Boards and they should demand all of our Boards to turn all their property over to them, and they cease to do business in the name of the Old Convention and its Boards, do you think the Boards would or could comply without making themselves criminally liable in the states which granted them charters?

A Convention voting that it be done would not make it legal. Boards are chartered for the very purpose of keeping the Convention from perverting its own principles and protecting the property rights of every individual who has been induced to put money in with others to do certain things in a certain way, and to keep evil designing people from stealing the property of people through organizations.

Why Brother Rodgers might as well incorporate the unincorporated Southern Baptist and Northern Baptist Convention's names and ask their boards to turn over their property and cease to do business in their unincorporated names as to ask the National Baptist Convention to do it. It would certainly be an easy way to build up a corporation, and enrich a few men.

We would not join the New Convention if the National Baptist Convention had authorized its incorporation because such a vote would not make it legal. This convention is chartered for the sole purpose of supplanting the old convention because the Constitution of the National Baptist Convention does not allow the administrative department of the Convention to manage the various Board or appropriate the money to other purposes than those for which it was raised.

You remember that repeated attempts have been made by the administration for a number of years to force the Publishing Board to pay bills which the board did not make and could not pay without violating the law by which the charter is governed.

You remember once the administration ordered the Publishing Board to pay the way of Sutton E. Griggs around the world to tell the governments of Turkey and Siam and other countries how the white people are treating the Negroes and the Publishing Board could not and would not do it. I could name dozens of other instances of the kind which the Board could not do without violating the law of the charter which forbids it to collect money for one purpose and use it for another or to use its charter for purposes not specified or granted by law, or to allow other irresponsible people to take charge or usurp the authority of the Corporation to the detriment of the cause for which the corporation exists.

This new charter allows the Boards to collect money for one purpose and then use it for another purpose. Just as the General Convention did at Nashville in 1913. The Convention took five hundred dollars of the money collected by the Educational Board for the National Seminary and gave it to Dr. Griggs to help him pay for publishing his book. A Chartered Board could not have done that without violating the law of its charter. There are some things which a majority of the National Baptist Convention cannot do and this charter granting in the Griggs-Rodgers-Parrish way is one of them.

So it does not matter with us whether this Chartered Convention is authorized or unauthorized by the Convention we are not going to join it nor are we going to transfer any of the property of our Boards to it.

(III.) THE CHARTER OF THE NEW CONVENTION MAKES THE REMEDY FOR THINGS OF WHICH WE HAVE BEEN COMPLAINING WORSE THAN THE DISEASE.

(1) Dr. Boyd says in his article: "Our eyes have never scanned a more diabolical, rock-ribbed, drastic, unbaptistic, unlawful, unreasonable and impractical document in the form of a charter in all of our existence."

In one stroke this Board sweeps every vestige of power from every annual messenger and all of its Boards.

Nothing can be done without the approval of Sutton Griggs, Mack Rodgers, Charlie Parrish and the four brethren from Washington. The delegates who enroll in this Convention enroll not as members of this Newly Chartered Convention or Corporation but as subjects to this corporation under the absolute control of these seven men.

Not an officer can be elected for the Convention or for a single Board unless they elect them or without their approval, for the law holds them responsible not the unincorporated delegates whom it knows not. No business at all of any character can be done without the consent of Griggs, Rodgers, Parrish and their four Washington associates.

The delegates cannot even say when and where they shall meet. All of that is in the hand of this new Board of Directors composed of these seven members. They can take the money from the Publishing Board and give it to the Educational Board or take the Foreign Mission money and give it to the Benefit Board; they can sell the Lincoln Heights Training School and pay off the B. Y. P. U. Board's debt or take all the money from all of the Boards and pay the expenses of the director or do whatever they desire and the convention cannot say a word or do a thing, because they are the Convention and from them there is no appeal.

Takes Over the Powers of the Convention.

Here is where they take over the National Baptist Convention whole soul and body. Read it.

This corporation shall take over all the rights, powers, privileges and properties, interests, control, assets, claims, demands and liabilities of the former unincorporated voluntary association heretofore known as the NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA, and all the former Boards created by and under the control of the said unincorporation association, whether said Boards be incorporated or unincorporated, shall be and remain subject to and under the direction and control of this corporation, and shall in every respect be surbordinate to this corporation and to its officers and directors.

The Publishing Board.

Now you talk about the Publishing Board having too much latitude and that there is no one to give them orders, now pray tell us who is going to give Griggs constitutes the highest authority. 'Think Board orders? They are the Convention, they are the Board of all the boards.

Griggs constitutes the highest authority "Think of it, just think of it." Griggs, Parrish, and Rodgers and four Washington brethren, the whole theologicalcheese! The very idea of seven men being the whole National Baptist Convention.

Seven Men Head of All the Boards.

Here is where they put all the boards out of business. Read it! read it!

ARTICLE V.

In addition to the powers granted to and vested in this corporation by operation of law, this corporation is also hereby given the express and exclusive right, authority and control over the management and properties of the following auxiliary Boards, which were heretofore created and established by the National Baptist Convention of the United states of America, prior to its incorporation, namely.

The National Baptist Publishing Board, incorporated under the laws of the State of Tennessee:

The Foreign Mission Board of the National Baptist Convention, incorporated under the laws of the State of Kentucky.

The Baptist Young People's Union Board incorporated under the laws of the State of Tennessee:

The Woman's Auxiliary Board incorporated under the laws of the District of Columbai.

That said Auxiliary Boards and their officers and directors shall have and exercise no power of control over the affairs and properties of said Boards independent of this corporation, and said Boards shall forthwith amend their charter so as to show that each and all of said Boards are under and subject to the jurisdiction and control of this corporation. And this corporation shall have the exclusive right and power at its annual session, or at such other time as shall be provided in the by-laws to nominate and appoint the officers, managers or directors for each and all of said auxiliary boards.

ARTICLE VI.

That the annual meetings of said corporation shall be held at such times and places in the United States of America, as shall be provided in its by-laws, or as shall be fixed by resolution of its Board of Directors.

Think of it! Griggs of the Educational Board who has done nothing but made big speeches, failed and gotten into legal entanglements, managing all the other oards; he and siv others electing all the officers controlling all the property and managing all the business. Is it better to have Griggs and his six assistants elect the Boards than to have them elected as they are now being elected?

The whole thing is too absurd to think about or discuss. It is positively pitiful and amusing to think an intelligent man would sign his name to such a document imagining that it would be seriously considered by the denomination if the people once take time to notice it.

Dr. Morris should be ashamed of himself to make these brethren do a thing of that kind. This charter will make them a hiss and a by-word among intelligent Baptists and send them to private life in so far as Baptist leadership is concerned; if it does not land them in the federal prison wearing stripes for deceiving the Government at Washington and attempting to take our property under false pretense.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church—1915.

GAMMON THEOLOGICAL SEMINARY FOR THE NEGRO METHODISTS

At the joint meeting of the Commissions on Federation of Colored Methodists held in Cincinnati in June, there was a lively discussion looking toward a union Theological Seminary for Negro Methodists. Gammon Theological Seminary was mentioned in an incidental way, but it was generally understood that Gammon was willing to serve the race in as large a manner possible. While Gammon Theological Seminary is under the fostering care of the Methodist Episcopal Church the hope of its founder was that it would serve the entire Negro ministry, especially those of Methodist persuasion. We support the suggestion that if the Negro Methodist churches would unite upon Gammon Theological Seminary that it would be only fair that they should have representation on the faculty and on the Board of Trustees. The suggestion meets with hearty approval from the Star of Zion. In a recent issue, referring to the proposition, the Star of Zion said:

"The need of a great, a commanding school of theology is too obvious to call for argument here. All who are intimately acquainted with the Negro ministry must recognize it. Can it be worked, is it feasible? We believe it is. Organic union may be several years off, but here is a definite and deserving proposition that can be settled to the great blessing of our common Methodism very soon—not later than the adjournment of three General Conferences and the meeting of the C. M. E. brethren in 1918, or even sooner.

"Payne Seminary at Wilberforce, the Department of Theology at Lane and Hood Seminary at Livingstone would be helped by the acceptance and adoption of the plan of a great School of Theology at Atlanta. The Star of Zion is decidedly in favor of a Union Negro Methodist Theological Seminary, and well may it prove a precursor of a united Negro Methodism."

With due regard for what the African Methodist Episcopal, African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches are doing in the education of ministers it could be better done at Gammon. Here we have large facilities, and, instead of an endowment of $200,000 to which the Star of Zion refers, the Seminary has an endowment of Half a Million Dollars, to say nothing of the Hundred Thousand Dollars which is held for the support of the Stewart Missionary foundation. With the large plans under discussion for Gammon it would become one of the great schools of the country, regardless of race. It is by all odds the best Theological Seminary in the world set apart for the education of the Negro Ministers. All the three Methodist bodies would need to do in the support of Gammon would be to furnish the men and consecration and the devotion to the work of Jesus Christ. Thanks to the large philanthropy of the Rev. Elijah H. Gammon the Seminary has ample endowment for the present; in the future there may be a call for a larger endowment, but at present these bodies could have the use of the Seminary without money and without price.

We believe that this program could be put through without in the least impairing the usefulness of the men in their respective church. As a matter of fact there are outstanding men in each of the churches named who were educated in other than their own church schools, and these churches have showed breadth in that they have recognized merit rather than honor men who had no other claim but that they attended one of the church schools.

Brethren, let us make Gammon Theological Seminary the greatest uplift institution for the race.

RACIAL EPISCOPACY IN THE EPISCOPAL CHURCH

The Protestant Episcopal Church of America has had before its chief councils for some years the question of Negro Bishops to work among Negroes. This Church is facing this question seriously in the North and in the South. The eighty-eighth Annual Council of the Diocese of Mississippi was held recently at Yazoo City, Mississippi, Bishop Brattain presiding. Let us keep in mind that this council was composed of Southern white men. clergy and laymen.

The question of the Racial Episcopate provoked a most spirited debate, lasting a long time, the sense of the Council being that this subject was too important to have discussion in any way curtailed. The point at issue was whether this Diocese should give its consent to the General Church to the establishment of a certain district or districts in the South with Negro Bishops to minister to members of their own race. The Resolution to give consent was finally passed, after which the Bishop, saying that he in no way desired to influence debate or vote before the resolution passed, desired to give some reasons why he was in favor of it. As the Bishop is a member of the Racial Bishop Committee of the General Church, he was gratified at the consent of his Diocese.

This is a significant action on the part of the Mississippi Episcopalians and will no doubt influence the entire Protestant Episcopal Church. This is an action not on the part of a few ambitious Negroes, but a candid expression of white Episcopalians, anxious to propagate their faith in the interest of the Kingdom.

In calling our attention to this news item, and referring to the agitation in our own church for Negro Bishops, the Rev. R. L. Lee says:

"It is not what the Church has done or is doing for us that counts for most these times, but it is what she will allow us to do for ourselves." Brother Lee is correct in his observation. It is a reflection on manhood for men to permit other men to do for them what they can do for themselves. It is an imposition for men to insist on doing for others what they may do for themselves.

PRESBYTERIANS THREATEN "JIM CROW" SECTION

Movement to Change Name of Board of Missions Considered Shrewd Move to Segregate Afro-Americans — Rev. Moses Jackson to Go East in Protest.

The Chicago Defender

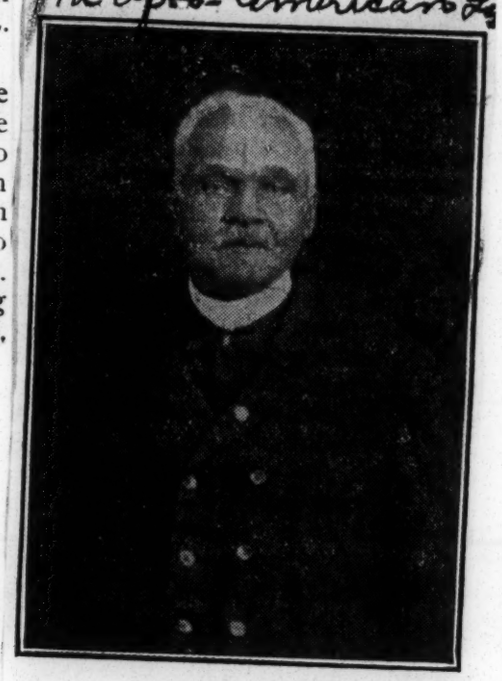
A movement is on to change the name of the "Board of Missions for Freedmen" to the "Board of Missions for Negroes in the United States." The Board of Missions for Freedmen is anxious to have its field enlarged and is looking longingly for the funds and the influence which would come with charge of northern Negro mission work in addition to the southern work which it was organized shortly after the war to do. To get it this board secured the consent of the Board of Home Missions to surrender the northern work and to join in an overture to this effect to the general assembly which met in Chicago last May. The plan would no doubt have carried if it had not been discovered by some of the northern men in time to have it referred for investigation to the assembly's executive commission, to report at Rochester, N. Y., in May next.

The Afro-American ministers and members of Presbyterian churches see in the proposed change nothing less than the drawing of the color line. They do not believe in segregation, and they do not even want to ride to the city of the New Jerusalem in a "jim crow" car," though attached to the great Presbyterian through train. The Grace Church is making arrangements to send Rev. Jackson to a conference in Philadelphia September 10 to avert the threatened blow. The session has already forwarded its protest to the executive commission.

REV. EDWARD W. SCOTT

President of the C. M. P. Church

The Afro-American



Rev. Edward W. Scott, the youngest son of the late Aquilla and Priscilla Scott, was born May 26, 1842, in Baltimore county, Md. He received his early education in the white public school of the county. He was converted and joined the Colored Methodist Protestant Church, September 1858. He entered the ministry in 1867. He was named after and baptized by the late Bishop Edward Waters of the A. M. E. Church. He traveled extensively in the interest of the church of his choice. He has been elected some 20 different times the president of the Colored Methodist Protestant Church which office he holds at the present. He will convene and preside over the 68th annual conference in Towson, May 27, 1914. He is ready to advance the Kingdom of the Lord and Saviour Jesus Christ and to help to build up the race which he is identified with, along all moral lines.

FEDERATED COUNCIL OF COLORED METHODIST BISHOPS

By Bishop C. T. Smith

My sole motive in writing at this time is that the truths of history may be vindicated.

The general conference of the Methodist Episcopal Church of 1912 did not initiate the movement for the federation of the various

Colored Methodist Churches in America. The initial movement looking to the federation of the colored branches of American Methodism took place in Washington City, February 12-17, 1908, and was participated in by the Bishops of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church. The principle of federation was discussed and unanimously agreed to. The need for the preparation of a hymn book, a catechism and a ritual, to be used in common by the denominations signatory to the articles of federation, was emphasied. Ample provision was made for safeguarding the transfer of ministers from one denomination to another. Reports on civil and political affairs, racial matters, and religious matters were submitted and adopted. At this meeting twenty-three bishops out of a total of twenty-five were present. The name adopted was the "Federated Council of Bishops," having respect to the bishops of the three denominations previously enumerated.

A second meeting of the Federated Council was held in Mobile, Alabama, February 9-12, 1911. At this meeting the principles of the federation agreed to by the Council of 1908 were reaffirmed. The announcement was made of the receipt of a telegram from Mr. I. Garland Penn, stating that a "Commission on Federation" from the Methodist Episcopal Church was desirous of being represented in the Council. A telegram conveying a favorable reply was ordered sent. Committees were appointed to carry out the agreement of the first council relative to the preparation of a hymn book, a catechism and a ritual. Resolutions favoring organic union were presented by a large number of laymen. The opinion was expressed by various members of the council that the time was not opportune for the serious consideration of organic unin. Bishop J. W. Hood presented a plan for the establishment of a "United Methodist Episcopal Church in Africa." Action was deferred. The holding of biennial sessions of the council was agreed to.

From the foregoing it will be seen that the meeting of the "Committee on Federation of Colored Methodists," to be held in Cincinnati, Ohio, on June 30, 1915, cannot justly be regarded as the initial movement for the federation of Colored Methodist Churches. Wisdom would dictate that the work already accomplished in the direction of federation should be duly acknowledged by the representatives at the meeting in Cincinnati.

Detroit, Michigan.

Congress

National Baptist Union Review 1-29-16

Announcement was made here today that Vicksburg, Miss., had been selected as the place for the eleventh annual session of the Sunday School Congress. The dates of the meeting are to be from Wednesday, June 14th, to Monday, June 19th. In handing out this statement, the secretary of the Sunday School Congress, Henry A. Boyd, says that it was only after much deliberation that the Congress management was able to determine which of the cities bidding for the meeting really offered the best proposition. Invitations from Cleveland, Columbus and Cincinnati, Ohio; Oklahoma City, Okla.; Chicago, Ill.; St. Louis, Mo.; Nashville, Chattanooga and Knoxville, Tenn.; Shreveport, La.; Austin, Texas, and Vicksburg, Miss., were received. That Vicksburg won over the others is explained by the secretary in a statement issued, saying that Vicksburg offered the best inducemetnt and the most flattering invitation, that Texas Louisiana, Arkansas and Oklahoma joined in with Vicksburg in extending the invitation for the meeting.

The Sunday School Congress has met in such states as Texas, Oklahoma, Louisiana, Alabama, Georgia, Florida, Tennessee and Mississippi. Its going back to the state of Mississippi marks the second session to be held in that state, they having met prior to this at Meridian. The Sunday school workers throughout the country are to be notified at once and the selecting of representatives from the various Sunday schools is urged by the Congress secretary.

Several of the states, namely, North and South Carolina and Virginia have already begun the selection of their representatives, so it was learned from Sunday School Congress headquarters. The chairman of the Congress, Dr. C. H. Clark, who has been spending some time in Hot Springs, Ark., declared that the largest delegation in the history of the movement would be rolled up at Vicksburg. The invitation of Vicksburg is supported by some of the leading churches of Vicksburg and Mississippi, and by the business organizations of that city, which is noted as a city of scenery, located on the banks of the Mississippi, easily reached by rail and water.

TWENTY-FIVE TEACHER-TRAINING GRADUATES.

National Baptist Union Review 1-31-15

One of the largest classes that has ever finished the National Baptist Teacher-Training Service is the class of the Union Baptist Sunday School, Philadelphia, Pa. The Rev. W. G. Parks, D. D., the pastor of the Union Baptist Church, has just sent word to the National Baptist Publishing Board, Teacher-Training Department, that his class of twenty-five had finished their work and they were ready for examination. Superintendent Sharp of the Teacher-Training Service subsequently forwarded at once to Dr. Parks the examination questions. The class began study during the life-time of the late Dr. Pius, who went to Philadelphia and personally conducted a series of meetings. It was then stated that it was the largest class to begin and stick together. Their completion of the course is regarded at National Baptist Publishing Board headquarters as a distinct accomplishment. The books used in the course were those furnished entirely by the Board and the service itself was the "National Baptist Teacher-Training." On their diplomas they will have the International Sunday School seal and the seal of the National Baptist Publishing Board. One of the meritorious things connected is that upon the strength of the seal of the National Baptist Publishing Board from its Teacher-Training Department the International Seal is obtained. This is one of the few diplomas that bear two seals, one giving recognition of the other.

THE NASHVILLE MEETING

The Southern Reporter 11/20/13

Sometime ago a call, issued by one of the leading men of the Colored wing of the Methodist Episcopal Church, was sent to the District Superintendents of the Colored conference requesting them to appoint two ministers and two laymen as delegates to attend a meeting to be held at Nashville, Tenn. Oct 21 22. Accordingly, at the time designated there assembled in Clark Memorial Methodist Episcopal Church in Nashville two hundred regularly constituted delegates representing nineteen colored conferences.

The purpose of the meeting was explained as being a desire "to get together" and to have an understanding concerning the future relation of the Negro to the church and to put on record his unequivocal desire for greater recognition. This was made necessary by reason of the recent action of the Methodist Episcopal Church, South, in its proposition for organic union and the two proposed constitutional amendments sent down to the Conferences by the last general Conference of the Methodist Episcopal Church.

The Convention was composed of some of the best, strongest, most intelligent and influential men and women of our colored members. The discussions were of the highest order and evinced an intelligent comprehension and grasp of the propositions proposed. They were devoid of acrimony and prejudice and exhibited a desire to do what would result in the greatest good to the greatest number possible. Moreover, it was clearly manifested that the Colored man has reached the conclusion that he is thoroughly prepared to be entrusted with greater responsibilities than has heretofore been placed upon him.

The final result of the Convention was the preparation and issuance of an address to the church setting forth our willingness to accept any action that will result in an equitable adjustment of the problems of which we may now be a part.

Philadelphia Record

July 1915

BIBLE SCHOOL FOR NEGROES

Many Colored Children Given Lessons at Institution.

With 275 colored children enrolled, four paid and five volunteer teachers are kept busy five days per week in the Daily Vacation Bible School which has been established in the First African Presbyterian Church, Seventeenth and Fitzwater streets, by Rev. John W. Lee, the pastor. The attendance averages 175 daily. In the kindergarten department Miss Cleo Dix, of Knoxville, Tenn., presides over about 50 youngsters from three years of age up. She is also instructor in music for the whole school.

"Although the chief object is to teach the Bible," said Mrs. J. W. Lee, the principal, "we give the children courses also in plain and fancy sewing, basketry, raffia and reed work and hammock-making." Games, songs and recitations suffice for the kindergarteners.

The pupils are given lessons in philanthropy by allowing them to donate pennies to assist other vacation schools which are in less fortunate circumstances.

The other teachers are Misses Matilda Hughes, girls' classes; Martha Sykes, sewing; Jane Walker, hammock-making, and Mecleta Moote, basketry and raffia work; Mrs. Lillian Lawrence, hammock-making; Mrs. Etta Hall, kindergarten, and Mrs. Huff, fancy sewing.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Church-1915

The Nashville Meeting of Colored Men---An Interpretation

The Nashville Christian Advocate 1/28/11

By Secretary I. Garland Penn

No one in a great church like ours will question the right of any set of its members to get together at any time to confer with reference to how they may help to advance the Kingdom of God in the salvation of men. The more black men are reached and saved the greater the church succeeds in the Wesleyan vision of the "world is my parish." It was in this spirit that representative colored men met in Nashville, Tenn., in the fall. The wrong impression has gained currency because some gave utterance to intemperate expressions. It is true that some leaders mistook the temper of the gathering and became over anxious to lead what they thought was a new movement when there was no such movement. These over anxious brethren found it the same old movement that represented a study of our growth within rather than without. Nothing could be farther from justice to the majority, than that the meeting should have the wrong brand upon it, because of the radicalism of the few. For that reason only, this writer who studied every trend of the gathering, seeks if possible to contribute to a proper understanding, hence this interpretation.

Thoroughly Representative.

With the exception of the great four great conventions held in the summer of 1911 we have never seen a more representative set of men of our race in the church together at any time. They were picked men, who paid their own fare to Nashville from every end of the church in the United States. Our Methodism could well be proud, that through its Freedmen's Aid Society they had developed such men in all the Colored Conferences. There were not more than two hundred present, but when we thought of those at home, the great work the church has done for the black man was borne in upon us as never before. Every man knew the meeting was just a palaver, as our African ancestors would say, and no more.

Where there is a palaver some always talk too much and attempt to cross bridges to which they may never get. This meeting was no exception.

The Church Was Uppermost.

At no time did the meeting swerve from what it considered to be the welfare of the whole church. As has been said some men were not regarded as wise in their expressions but nothing showed the sanity of the meeting more than the prompt and well nigh unanimous denunciation of anything said, that was calculated to give palaver a bad flavor. The point we make is that the meeting was safe at all times, for that which they considered would be for the best good of the Church. The mention of the great work being done by our Bishops, especially those residents among the colored people, was received with applause. The splendid leadership of Bishops Henderson, Leete and Thirkield, who have most of the Colored Conferences in their areas, was recognized by nine-tenths of the delegation which is simply saying that every one concedes that the condition of our work in every way at this time is far in advance of what it has been at any time in our history.

The Declaration to the Church as to the Amendments.

It is now generally felt that a real understanding of the meeting, through the declaration given the church, was sacrificed by the brevity of the same. There was unanimous agreement that the amendments for Bishops for Races, Languages and peoples should be supported by the colored people, but the gist of the discussion which would show the argument leading up to such a unanimous agreement, the declaration does not supply. It will be a contribution to clearness of understanding if this be given. It amounted to the following:

1st. That because at two distinct times the Church, through its General Conference, had sent down such a measure once in 1904 and then in 1912 by a vote of 520 for and 45 against on Amendment No. 1, and 430 for and 112 against on Amendment No. 2, in the 1912, and in 1904 by a still larger vote on Amendment No. 1, the General Conference meant this to be a church measure, and as might be related to the Negro and his future, it was all he could expect as to the Episcopacy. That being true he had better accept that offered to him for the second time.

2nd. That it was a church measure intended to give racial and linguistic Episcopal leadership to **others** beside himself and that if he had a chance to vote upon it he ought not to defeat the measure in 1915-16 as he is supposed to have done in 1907-8 and thus assume responsibility for defeating that which concerned others.

3rd. That even if the amendment received constitutional majority it did not necessarily follow that Negro Bishops would be elected, although if such were elected, the church would be in no danger, because of dissatisfaction upon part of those opposed to a Negro Bishop or those who might seek to take advantage of such election, since the Negro so elected would be constitutionally limited in jurisdiction to his own people.

4th. That the Negro could not complain, if a Bishop of his race be elected under such a proposition, because in effect it would give him all for which he has ever asked, since he has always conceded in his pleas and petitions that the need was racial and as such if a Negro was elected a General Superintendent he was expected to be limited to his own people.

5th. That if ever a member of the race was elected to the Episcopacy it must be by some such measure, and that under the conditions, a Negro to be elected a General Superintendent was not to be expected. Agreement as to this was unanimous which really spells progress in the adjustment when we consider conditions that can't be changed in a day.

The Declaration As to Organic Union

The views expressed as to this great question now before the church were as follows:

1st. That it was their belief that the Negro was in the way of organic union from the standpoint of the Methodist Episcopal Church South, and that in the presentation of the plan for union their General Conference in their side recommendation to-wit: that the Negro should be an independent body holding only fraternal relations to the white body, meant more than some of our church papers and people seem to attach to it.

2nd. That the Methodist Episcopal Church South, having set its Negroes off in a separate organization years ago, it was to be considered a step radically forward and to be encouraged by all honorable means if now that church would have its representatives sit in a General Conference with the Negro, as is proposed in the main proposition tentatively agreed upon bf our Commission on Federation as "explorations" in the field of organic union and adopted by the General Conference of their church.

3rd. That while not intending to stand in the way of union, the Negro in our church nevertheless thinks that in whatever comes there should be some point of contact with

BISHOP R. S. WILLIAMS.

The Independent is delighted to note that the returns from the Educational Rally at Macon, Ga., conducted by the Rt. Rev. R. S. Williams, D.D., Bishop of the C. M. E. connection of Georgia netted the church quite $10,000; a remarkable showing for these times and conditions, extant. Bishop Williams and his followers are to be congratulated for the success of their undertaking. Nothing except prayer and consecration to the cause of Christ could have brought about such a glorious achievement. Each of the presiding elders, who so ably supported Bishop Williams, are entitled to special mention and congratulations. Each member of the church or officer in the respective districts are equally entitled to mention and congratulation. Think of the sacrifice they made in order to raise this large amount of money, separating from themselves quite $10,000 for education and missions. Times are hard, money is scarce and work is far less than years ago. The sacrifice must have been nearing the bleeding point to have raised such a goodly sum; but where there is a will, there is a way. Prayer will accomplish almost anything. The man who is able to inspire his people in these days of panic to separate themselves from their scant earnings for the cause of the church, education and humanity, marks himself a great leader, a church statesman and a humanitarian. The Independent again congratulates this great statesman for his intrepid leadership.

Philadelphia Public Ledger

October 1915

PITTSBURGH CONFERENCE FAVORS NEGRO BISHOPS

Rock River, Ill., Methodists Also Vote for Proposed Concession

PITTSBURG, Oct. 11.—The Methodist Episcopal conference for the Pittsburgh district today adopted the report of the committeee on conference memorials favoring an amendment to the constitution providing for the election of bishops for races and languages. The vote was 155 to 38.

The proposed amendment, if adopted by the various annual conferences, would provide for the election of negro bishops for the churches of their race as well as for the election of bishops of various nationalities.

CHICAGO, Oct. 11.—A constitutional amendment proposing the election of bishops of the Methodist Episcopal Church for races and languages was adopted by 123 to 2 today by the Rock River Methodist Conference without debate.

hite Methodism and that therefore using the expression "with the light we have" he was agreeable to some such plan as the Jurisdictional plan, since it did not remove entirely that point of contact with united white Methodism.

4th. While having no idea that the plan now under discussion would be adopted, and looking upon it as a tentative basis only, it would be some contribution to the whole question for the Negro to say what he thought of that part of the plan which concerns him and hence indicate what was agreeable to him of two alternatives. To be sure the Methodist Episcopal Church South in its entire plan as proposed, expects an answer from the Methodist Episcopal Church. This would seem to involve a reply upon the side of the recommendation proposed by that church that the Negroes be an independent body, holding only fraternal relations to the main body, as well as upon the main proposition which gives the Negro Jurisdictional body representation in the General Conference of the amalgamated church. The Nashville palaver thought it would be a delicate matter for our church to answer for its Negroes as to their independent relationship with only fraternal relations between the two, so the Negroes in so far as their palaver might be representative answered for themselves and thus relieved the church. Thus, with the above, this writer's interpretation is that the meeting was intended to do good and contri ute whatever in the Godly judgment of the men would advance the Kingdom, to which task our faces should be set, never more firmly, than now.

It was apparent that the Negro never felt more at home in the church whatever comes or does not come. This sentiment was applauded to the echo but that lest he should be considered selfish, if not actually incapable of seeing how he is related to the great questions before the church, it was at least time he should say the little he did say. Since the meeting of the Commission on Federation of Colored Methodist Churches, a new element enters into the whole movement, involving the amalgamation of all Methodisms, black as well white, which is a large enough task to tax the grace, grit, and gumption of all Methodists for a decade and maybe more. But a big job is what real men like and what God has honored us with in order to test us.

FREE SCHOOL FOR COLORED BOYS ERECTED BY SISTERS OF HOLY FAMILY

BLESSED AND DEDICATED TO ITS NOBLE PURPOSES ON SUNDAY LAST, FEAST OF THE HOLY FAMILY.

The Day Beautifully Celebrated at Convent in Orleans Street. Very Rev. F. L. Gassler, V. G., Celebrates Mass—Auxiliary Bishop Laval, Bishop Castellanos, of Campeche, Mexico, and Many Priests Present—Bishop Castellanos Blesses New Annex—Consecration of Children to the Infant Jesus. Day Closes With Presentation by Students of Beautiful Program in Honor of the Sisters, Who Are Doing So Much for the Education and Salvation of the Colored People of the South.

The Feast of the Holy Family on Sunday last was celebrated with unusual eclat at the Convent of the Holy Family, in Orleans Street. It was a day of great rejoicing in the community, for it witnessed the consecration of a much-needed work, the opening of a new and larger school for boys, under the direction of the Sisters of this well-known order.

For years the needs of the little colored boys have appealed to the hearts of their noble, earnest nuns, who are giving their lives for the salvation and education of the colored race. The Sisters not only conduct, in connection with their convent in Orleans Street, a large academy for girls, but they have a splendid free school for girls.

Mother Elizabeth, who has done so much in the uplifting of the race, however, desired to do more for the boys. She, therefore, determined to erect a new and modern school building

in place of the ancient and delapidated property the order owned at the corner of St. Ann and Bourbon Streets. The new building is in the nature of an annex to the convent, and combines the double purpose of a school for boys and an infirmary. Both the school and the infirmary were imperative needs. The corner of St. Ann and Bourbon offering some solution to the problem, the old edifice was demolished and a splendid two-story brick building was erected to answer both purposes. The first floor contains two spacious and beautiful class rooms for the colored boys of the section, who have been so sadly neglected, and the second floor will be used as an infirmary for the Sisters and children of the institution. Each floor is absolutely independent of the other, the one furnishing perfect school quarters, the other an up-to-date infirmary. The boys' school is absolutely free. The attendance hitherto at the boys' and girls' schools has constantly averaged 300 pupils.

With the new annex, relieving the crowded conditions and affording accommodations for those knocking at the door, the number will be speedily and largely increased. The new building cost upward of $8,000.

It is hoped that friends will come to the aid of these good, patient, tireless Sisters, and enable them to speedily lift the indebtedness incurred in the erection of this much-needed building.

The new annex was blessed and dedicated to its noble purpose on Sunday last, the convent feast being happily chosen for the ceremony of the opening of the building. The celebration of the feast began in the early morning at 6 o'clock, when Rev. Father Gudgeon, S. J., who had preached the prepartory Triduum, said Holy Mass and administered Holy Communion to Sisters, pupils and orphans. At 10 o'clock there was a solemn High Mass, the celebrant being the Very Rev. F. Leo Gassler, Vicar General for the Religious Orders of Women in the Diocese. Rev. Father Davis, S. J., was the deacon, and Rev. Father Miller, Chaplain of the convent, was the sub-deacon. Rev. Father Lefebvre, of the St. Louis Cathedral, preached an eloquent and timely sermon.

There were present in the sanctuary the Right Rev. J. M. Laval, Auxiliary Bishop of New Orleans; Right Rev. Bishop Castellanos, of Campeche, Mexico;

Very Rev. Cannon Racine, rector of the St. Louis Cathedral; Very Rev. Canon Bustamenti, Chaplain of the Ursulines; Rev. Fathers Parrot and Berthault, of the Cathedral, and Rev. Fathers Gudgeon, S. J., and Gerlach, S. J. The Mass was beautifully sung.

After Mass the children of the school and the Sisters, followed by a numerous cortege of friends in procession and preceded by the prelates and clergy, proceeded to the new building, which was solemnly blessed by His Lordship, Bishop Castellanos. The building was very much admired and the Bishop and clergy congratulated the Sisters upon the great work which they were doing. At 4 o'clock in the afternoon there took place the blessing of the children, and their consecration to the Infant Jesus.

The Statue of the Divine Infant was borne in procession by Misses Rhea Valentino, Corine Valentino, Ethel Bartholomew and Elsie Buster. The Act of Consecration to the Child Jesus was read by Miss Lydia Leboard. The blessing of the children was very beautiful and inspiring. The religious festivities closed with Benediction of the Most Blessed Sacrament. The day, replete with so many beautiful memories, had a still further surprise in store. The young ladies of the academy and the little folks of the academy presented a very beautiful program, complimentary to the beloved Mother Elizabeth and the Sisters of the Holy Family. The assembly hall was handsomely decorated and the stage setting was beautiful. The program opened with a pretty chorus, "Flow," by the senior girls. Miss Loretta Randle delivered a beautiful address, "To Our Sisters." Miss Lydia Marine sang the song "Sweet and Pretty May," and Miss Laura Narcisse rendered a beautiful musical recitation, "Easter Altar Cloth." "Tittle, Tattle Tale," an amusing song by the little girls, elicited much laughter. The senior girls presented with grace and rhymth the "Mirth Greek Drill," and music by the well-trained convent orchestra closed a day that will never be forgotten by all who had the happiness to participate.

The Rev. A. Lawless Banqueted.

New Orleans, La.—In honor of his election to the position of second assistant moderator at the biennial session of the National Council of Congregational Churches in America recently held at New Haven, Conn., the citizens of this city tendered to the Rev. Alfred Lawless, Sr., a banquet in the auditorium of the Young Men's Christian Association, Dryades street.

The Rev. R. E. Jones, editor of the Southwestern Christian Advocate, was the toastmaster, and responses were made to toasts by S. S. Taylor of Straight College; the Rev. J. L. Wilson, pastor of Wesley Chapel; Dr. L. T. Burbridge, the Rev. H. H. Dunn, Lawyer R. C. Metoyer, Hon. Walter L. Cohen, Mr. Alexander, V. P. Thomas, Joseph Thornton, J. H. Lovell and A. B. Kennedy.

Dr. Lawless responded. He is the third colored man to be elected to this position, and at the recent session only fifteen of the five hundred representatives were colored.

Church—1915

CHRISTIAN SOCIALISM

The word "Socialism" to very many good people means "dynamite." Last week the writer looked in upon a national meeting of "Christian Socialists," held in this city. An incident transpired while we were there which made us mighty glad that we were present. If there is any one thing in which we believe most heartily, it is in genuine "brotherhood." It transpired that a "banquet" had been planned for Saturday evening of last week, following the close of the meeting. The object of this "banquet" was educational. It was purposed to have present many lesding and prominent persons who are not "Socialists," and through the speaking, and presenting of the tenets of "Socialism" converts might be made for the cause. There was only one colored delegate present, a member, and officer of the organization, the Rev. Mr. Slater. It was stated, that owing to the fact that Baltimore was a Southern city, the banquet would have to be had without the presence of the colored brother. Here was a rock of offense, and we were keenly interested in the discussion. There was not a single Socialist present who did not reprobate the idea of seemingly bowing to the capitalistic spirit. Was there any way to share in the "banquet" and yet prove true to the principles of the organization? The banquet, strictly speaking, was a semi-private affair. There was no desire to sacrifice the colored brother; and, yet, here was an opportunity, so it seemed, to spread the doctrine of "Socialism" among the whites, and gain fresh recruits. The beautiful thing, yea, the remarkably beautiful thing was the absolute unanimously with which the conclusion was reached. The matter of the "banquet" was unanimously laid on the table. There was absolutely no dissensions whatever. The whole body acted as one man. Southern white men were present and took part in the discussion, and unqualifiedly expressed their undying devotion to the principles of Socialism. They were minded to stand together, one and all, men and women, white and black, as a genuine band of brothers. Such heroism and courage must win results. There is nothing in our day which tests the strength of Christianity as this so-called Negro problem. It is like unction to one's soul to be in a fellowship which is a fellowship, to be recognized, in very truth, as a man and a brother beloved.

Whatever may be the merit of the doctrines of Socialism, any body of white men who will show such courage, and display such absolute sincerity, must, eventually, obtain an honest hearing, not only from black men, but from all the oppressed and heavy ladened of the brotherhood of mankind

This is just the kind of sympathetic brotherhood taught and illustrated in His earthly life by him who worked in the carpenter's shop of Nazareth, and, who, ere He left this world, most solemnly charged his followers, that by the practical exhibition of "Love" should all men know that they were His Disciples. If all of Socialism is as good as this forecast, then, it is the something for which over-burdened humanity thirsts.

COMBINATION AND COOPERATION

In the city of Baltimore, where we have nearly one hundred thousand colored people, there are, and will be, many pressing needs along the line of moral betterment. Fortunately, or unfortunately, the people who are to be depended upon to lead and do this work, are divided into a number of religious camps, or organizations. No one of them is equal to the situation. Good and successful work can only be hoped for through combination and cooperation. One of the most important things which faces the race, in this connection, is, how to get together. The importance of this matter is far reaching, for if we can work out a successful scheme in the city of Baltimore, we thereby make a specific helpful contribution for race uplift everywhere. Such moral and religious work which we have in mind calls for love and unity. The real power is love.

Our first suggestion is, the members of each and everybody of Christians among us must meet each other on a platform of absolute equality. It makes no difference if one religious body is larger and more popular than another, they must all, in a spirit of Christian love, meet on an equality. Each should have the same representation, and the representatives of each should be designated by the fellows of their own religious body. Such a proceedure is a literal interpretation of the of quoted phrase, "strictly undenominational."

Let us say that the Christian women, for example, are minded to institute a cooperative work of providing for wayward girls, or any other work of moral reform in which all the women of our churches should be interested. Here are five or six great religious denominations. Some are larger than others, but in this matter, all are represented alike. If the number of managers needed be 50, and there are five denominations, then there are ten managers apportioned to each denomination. The selection of each ten is made by each group. We have, therefore, not only equality, but each division is permitted to select its own representatives. By such a method we get the very best women in each denomination, and hence the strongest board possible. Still, again, the united support of all those churches, and pastors, are secured, for they not only have equal representation, but each religious division is stimulated to put forward the very best representatives it possesses.

It has so often happened, under other systems and methods, that the weaker, numerically, religious bodies, feel that they are at a disadvantage, and of little importance and therefore fail to exert themselves to the full. It must appear to all thoughtful men the urgency of finding a satisfactory basis of combination and cooperation. Whatever the system, it must be one which thoroughly and honorably respects the equality of every religious body brought into the cooperative plan.

Experience has taught us that in seemingly ignoring such lines of division, we often succeed in making a one-sided concern which gradually dwindles into obscurity or sometimes, "cultured," and no Christian people succeed in getting into leadership, and gradually eliminate the Christian element from its work of direction.

The downward course of so many of our boys and girls, and the many institutions, of various characters, needed for our poor people, demand that we find some way to get together, so that, orderly, and systematically, we may unitedly draw upon our whole Christian reserves to meet the exigencies of the situation.

NEGRO BISHOPS ARE ADDRESSED BY MAYOR BEHRMAN

Bishop Lee Says Negroes Want Full Enjoyment of Citizenship

The bishops of the African Methodist Church held their second day's session Thursday behind closed doors. The most of the business was routine, consisting principally of reports and statements by general officers. At noon, Mayor Martin Behrman came before the council and congregation in the auditorium of the St. James A. M. E. Church and delivered an address, welcoming the visiting bishops. The address of the mayor was well received. He stated that the negro citizens of New Orleans are ever ready to help in every movement towards the betterment of the city. The mayor stressed the fact that he wanted to see every child provided with an education, and said the City of New Orleans is doing everything along the line of making it possible for all to enjoy the benefits of education by providing good schools and by maintaining public libraries for both races.

Bishop B. F. Lee, D. D., the secretary of the Bishops' Council, responded to the Mayor. He said that the negro only wanted to be given those privileges given by the Constitution of the country and guaranteed by law. The bishop expressed a hope that the fullness of citizenship and the enjoyment of all that that word implies would be realized. He held that he believed the God of Heaven would see that justice would reign everywhere.

The commisison which has for its purpose the federation of all negro Methodist bodies was received by the bishops. Through Dr. I. Garland Penn, of Cincinnati, O., the commission presented the message they brought from the M. E. Church. The bishops look with favor upon the movement, and are inclined to think that far-reaching beneficial results would result from the adoption of the plan. A similar commission will be appointed from this council of bishops to meet with the commissions appointed by other negro bodies. The more the bishops consider the matter, the more they are impressed with the advantages of federation, if not consolidation, for the reason that, said one of the eminent negro prelates, such a movement would result in a saving of money, time and energy.

PUBLISHERS' SQUABBLE.

The difficulty existing between the book concern at Philadelphia and the Sunday School Union at Nashville, Tenn., was given consideration. This difficulty arose over the question of the right of one of the publishing houses to publish certain books of the church. The trouble will be amicably settled, said one of the bishops.

Dr. R. R. Wright, editor of the Christian Recorder, of Philadelphia, stated to the bishops that his publication is in a healthy condition.

Prof. A. S. Jackson, A. M., of Waco, Tex., commissioner of education for the A. M. E. church, stated that the colleges were in good condition, and were all doing well. He suggested, however, that the spirit and movement of the present age, the standardization of numbers, and the efficiency of teachers should be applied to the schools and colleges of the church. He further stated that the number of schools should be reduced, so that the methods mentioned can be adopted. The commissioner urged the removal of high school titles, and said the titles of the different schools should harmonize with the character of the work done.

WOMEN'S MEETING.

The Woman's Missionary Convention had a very busy session Friday. Many of the committees reported. The wife of Bishop William D. Chappelle, of Columbia, S. C., made a speech which resulted in the appointment of a committee authorized to memorialize the Bishops' Council, requesting that body to grant the women larger latitude in the handling of the funds collected by them for the cause of missions. The author of the proposition was made chairman of the committee, and one member from each Episcopal district was associated with her. They will appear before the bishops Saturday.

The president of the woman's convention delivered several talks on the necessity of educating women along the lines of missionary endeavor.

Dr. C. S. Williams, of Cincinnati, was appointed by the connection ministerial council to bear return greeting to the women's convention. W. D. Robinson, wife of Dr. J. G. Robinson, conveyed greeting to the council of ministers and laymen. The council sent the women a donation for missions.

On motion of W. D. Robinson, a telegram of sympathy was sent to Bishop Conner's wife.

The women's convention will elect officers at 10 a. m. Saturday.

On motion of W. D. Robinson, the women's convention endorsed "The House of Protection" for aged ministers and others dependent upon the church for support. The advantages of the shelter were ably presented by Dr. C. M. Tanner, of Atlanta, Ga.

CONNECTIONAL COUNCIL.

Dr. J. G. Robinson, of Arkansas, president of the Connectional Council of the African Methodist Episcopal Church, called the council to order at 10 o'clock Friday morning. Prayer was offered by Dr. Charles R. Tucker, D. D., of Oklahoma City. Dr. John A. Gregg, of Jacksonville, Fla., read the scriptures and led in singing. The secretary of the council called the roll.

On motion of Dr. V. M. Townsend, of Little Rock, Ark., a committee was appointed to be known as the committee of proposed legislation. This committee will ask members of the ministry and the laiety as well to submit to them such measures as they hope to have enacted into law at the forthcoming general conference. Dr. Townsend was elected chairman of the committee, and one member from each Episcopal district throughout the connection was placed on the committee. They will report at the next annual session of the council, which meets simultaneously with the Bishops' Council.

Dr. J. I. Lowe addressed the council and urged that the members keep it alive, and do what they can to make it a factor in the growth and development of the connection.

By motion of W. D. Robinson, of Arkansas, the womans' convention endorsed "The House of Protection," outlined by Dr. C. M. Tanner, of Atlanta, Ga., for the help of aged ministers and others depending upon the church for support.

RELIGIOUS CONDITION ITS MANY PROBLEMS

Ministry Shows Better Literary Preprredness than in the Past

(By D. J. Brown, D.D.)

The Christian Recorder 3/15/13

This term, I think, is generally understood with reference to the state or attitude of the church regarding its cardinal principles or teachings as upheld by the early fathers and supported by the true and loyal sons and adherents of the present day.

As other institutions, the church has its problems, some of which are very complex, not so much because of its lack of divinity and infallibility, for her principles are true and eternal, but because of her imperfect or fallible agents, through and by whom it is designed that the greatest of instruments in the uplift of humanity, the Gospel of Jesus Christ, the blessed tidings of the Incarnate Word, should be proclaimed and heeded.

That this Gospel is being expounded cannot be denied, and that there are more men prepared from the standpoint of literary qualification to preach the Gospel than ever before is a fact beyond question, but somehow and for some reason there is a lamentable shortage of real enduring effectiveness. There is evidence of a pronounced shallowness of religious conviction upon the part of both old and new members in our churches. Only recently a revival was held not very far from this city in which one of the converts was a woman not living with her lawful husband, who was asked if she would not now give up her old affinity or soulmate, since she said she was converted, her reply was: "No, I have not grace enough for that as yet." Just about now most of us pastors have occasion for gratitude for the wave of revival that has swept and is still sweeping over our respective fields of labor, and that we were humble instruments in helping to guide some wretched soul over the bar of doubt into the great ocean of God's mercy and love. But have we not all the common experience of having before us many who had made professions previously, and quite often under our own efforts, to come again to the anxious seat, declaring themselves backsliders? The possibility of falling from divine grace is a part of our doctrine, is the teaching of the church, but are we prepared to say that in most cases persons have fallen wilfully and deliberately, or do we take the position that counteracting influences had no little to do with such cases? Environment, no doubt in many respects is the greatest contributor to the religious decadence in the life of any congregation or people. Where we live, with whom we keep company, among whom we must come in immediate contact—these are the things that devitalize and undermine so many of our most promising and hopeful followers. The Christian religion is more than a theory of some abstract or abstruse dissertation, but a concrete reality in life and conduct, expressing itself not only at points of least resistance in the program of human activities, but where issues negative to the truths of the Gospel assert themselves and are most positive and stern.

Certainly, we may [illegible] a fuller knowledge of present [illegible] religiously if we would look, just casually, at the home life and the community or society life about us, as the church itself, no matter what she may boast, is largely what these centers are. The pulpit has a tremendous responsibility. The preacher's duty is clear. There can be no mistake about that. "Like priest, like people" is an old saying, but is true. The "don't do as I do, but do as I say do" saying will not stand the test these critical days. People are saying, "Physician, heal thyself!" Our congregations seek to copy us, and seize upon every opportunity that gives them liberty, and sometimes license. If the minister indulges in what are usually styled innocent amusements, they will; if he plays baseball, checkers, dominoes, cards, they will; if they know him to be a grafter, they will try their hands at that also; and, in fact, how can we expect anything else? Hence the great need of care and caution upon the part of every minister.

Again, it is complained that the pulpit and minister are not held in respect and reverence as in other days, and I think this is generally true, but it is also true that so long as the pulpit is used as a common stump upon which are exploded empty shells, and the preacher makes himself a commonplace man, dabbling and experimenting in every new-fangled movement, he may expect to fall short of the proper respect and consideration due his cloth.

Again, I fear we are given to too much politics of a certain kind. No one will deny the good uses of Christian combination, of better fellowship, but everybody is ready to put a heavy heel upon such combines that seek to do injury to his brother, hamper him in his best strides and block his plans. In fact, mad politics and good religion do not go together.

I am afraid we are being eaten up with a zeal of the Lord's house. Various motives impel us. Ambition, pride and self-interest are some of the things that nullify our best opportunities, blind us to the larger demands upon us, and switch us from the proper course to be pursued.

We note with satisfaction the desire for federation, at least, upon the part of four branches of Methodism, namely: the Methodist Episcopal, the Zion A. M. E., the C. M. E., and our own A. M. E. Church. This must be regarded as a step toward a better understanding of the work of each denomination and would give on opportunity for a better co-operation upon those essential things which we all hold in common. That we need to do away with the hard drawn lines between our several denominations goes without saying, and as we approach, gradually, nearer the ideal in Christianity and in Jesus Christ, we shall see these lines breaking more and more until at length we shall come fully together in spirit, aim and purpose.

Particularly must this be true of us as a race. Conditions are confronting us more and more as the days come that indicate to us that our only salvation lies in our unity. We need to cultivate more racial faith, to look more to ourselves and to be ourselves. Other people have done this and are doing now, and why not we? Doctrinal ramifications should count but little in the face of measures fundamental to a larger and better spirit of federation, for after all, no one theology in itself possesses all the vital facts incident to the fuller and higher interpretation of the Word of God. Examine your hymnals and you will find that for years we have been singing such hymns as, "In the cross of Christ I glory," and "Nearer, my God, to Thee," and "Mine eyes have seen the glory of the coming of the Lord." They have all come with the right ring and have made our hearts glad, but they were written by Unitarians. What we should aim at is the best in every man.

Again, we are facing the demand for a greater and better evangelism. We need to broaden ourselves just a little more, to get a better view of the religious perspective, to see the great field and the ripening harvest. Viewed from all points, the campaign of Billy Sunday fast coming to a close here in Philadelphia must be regarded as well nigh marvellous, if not miraculous, in its manner of gripping the souls and consciences of men, and it may be God's way of administering a tender rebuke to this section at this time. It may be, however, ours to hold them after Mr. Sunday has gone to other fields. This is our job; God has evangels everywhere. Who knows in what way He is going to use this great world's war? Who knows that it may not result in effect as His evangel of better things? Who knows but that in silence of human tongue and pen, the mighty and thunderous roars of the cannon have been elected as God's harbingers? "God resisteth the proud, but giveth grace to the humble." Jas. 4:6. Humility is the way to power. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6.

The church as a peace-maker. This is without question the chief business of the church, and it should get ready for it. God will not use it until it gets ready for good service. The Peace Foundation of which Mr. Carnegie is the founder has for its prime purpose the promotion of peace among such nations as Germany, Great Britain and the United States by an agreement to submit future disputes to arbitration. Among the instruments to be used in advancing the cause of this foundation are the placing of all necessary information in the hands of the clergy, to secure sermons on international peace and the calling of conferences among the clergy of different nations, the exchanging of preachers and friendly visiting between nations, and in all other ways to unify and direct the influence of the church toward securing the substitute of arbitration for war. This shows due recognition of the value of the church and the preparedness necessary upon its part at all times when great and vital issues arise. We should be ready for our part. Just what that is we do not know at this time, but if we are ready, God will show us.

And again, and finally, we are being confronted more and more with the question of the drink evil. This is a tremendous question, and is not simply of local nature, but one that has become national. It cannot be settled politically. It is a moral and religious question. The time is ripe for a more enthusiastic expression upon this question, and especially by those who lead the people religiously. As for us, we can do our cause and selves no injury by putting ourselves upon record regarding this momentous question. The State of New Jersey is out for local option, and it looks as if Pennsylvania will soon be in the list also. This puts the matter in the hands of the people to say whether they want the saloon or not. There was never a better time for the pulpit to take a bold stand against this demon of iniquity and broth of hell. A great opportunity is lost if we do not seize upon this that is given us at this time.

AGAINST NEGRO BISHOP

REV. E. F. REESE ADVISES

Pensioning of Aged Clergy Is Advocated by Episcopal Bishop of Georgia.

Constitution 5-14-13

Albany, Ga., May 13.—Right Rev. E. F. Reese, Episcopal bishop of Georgia, in presenting his annual address to the diocesan convention this morning, indulged in some very pertinent and interesting allusions to matters of marked interest to the church throughout the state and the south. Discussing the suggestion that there should be a negro bishop in the southern dioceses, Bishop Reese says he cannot bring himself to believe this would be the safe and wise settlement of the vexed question of caring for the colored members of the church.

Bishop Reese very earnestly advocated the pensioning of the aged and dependent clergy.

There is a good attendance of lay and clerical delegates. The convention followed an interesting meeting yesterday of the woman's auxiliary, whose sessions were held in the Y. M. C. A. building, Mrs. Mary McInness, of Augusta, presiding. The diocesan convention sessions are being held in St. Paul's church.

Following celebration of the holy communion at the opening session today, Bishop Reese delivered his annual address, which was a comprehensive review of work in the diocese and discussion of plans for the future. A number of important committees to serve during the convention were announced following the completion of Bishop Reese's address, and no session was held this afternoon, so as to allow the committees to get the business referred to them in shape for presentation tomorrow.

Dinner was served all the delegates in the Y. M. C. A. building at 1 o'clock. At 5 o'clock the vistors were given an automobile ride over the city, and this was followed by a reception at St. Paul's rectory by Rev. and Mrs. Gerald A. Cornell. The missionary meeting of the convention was held tonight, and proved a most interesting service. After a very short service by the bishop, the following program of business was observed:

Report of board of missions, by the Rev. F. A. Brown, secretary; report of the treasurer of missions, by the Hon. A. H. Moore; reports of the archdeacons, the Rev. James B. Lawrence of the archdeaconry of Albany, the Rev. William Johnson of the archdeaconry of Augusta, the Rev. D. W. Winn of the archdeaconry of Brunswick and the Rev. S. B. McGlohan of the archdeaconry of Savannah; addresses by the Rev. F. A. Brown of Savannah, William K. Miller of Augusta and the Rev. James B. Lawrence of Americus.

Rev. S. J. French, of Waycross, was chosen secretary of the convention, and he appointed Rev. G. C. Williams, of Augusta, as assistant secretary.

AUG 1 8 1913

COLORED CHRISTIAN CONVENTION CLOSES

The forty-seventh annual convention of the Colored Christian Church of Tennessee came to a close Sunday night with appropriate services at both Lea-avenue and Gay-street Christian churches. During the day Elders J. E. Anderson of Clarksville, Tenn., and S. A. Russell of Knoxville filled the pulpit at Lea-avenue church, and Elders E. W. Meek of Jellico and L. H. Tate of Louisville Ky., at Gay-street Christian church. Each service was largely attended.

Several appointments at sister churches were also filled by visiting ministers Sunday.

Through the hospitality of Elder Preston Taylor, pastor of Lea-avenue Christian church, the convention delegates were given a trolley sight-seeing ride Saturday and an outing at Greenwood park.

Church—1915

NASHVILLE BAPTISTS OPPOSE LOCATION

Prominent Divines of State and National Reputation Protest Against Proposed Location of National Baptist Theological Seminary---Declare Nashville Has Not Had Square Deal---Want Question Re-opened

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The adoption of the report
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after a considerable discussion,
of which was in favor of Mem
Nashville, according to the rep
the committee, also wanted to be
location of the seminary and sub-
mitted a pleasing proposition, but
because of the distance to Nashville
from the center of Negro population
to be benefited by the seminary, it
was decided that Memphis would be
the more suitable place.

We would not have it even thought that we are in any way opposed to the seeming project, nor do we want to doubt the wisdom of the Convention in locating it in Memphis, for we are going to do all we can to help make it go, but since we were solicited to enter into a competition for the location, we feel that the general public should know our side of the question.

When Memphis had failed to come to the terms of the proposition and Nashville had not ben given a chance, the following letter was sent to the chairman of the joint committee:

* * *

Nashville, Tenn., January 4, 1915.

Dr. E. Y. Mullins, Norton Hall,
Southern Baptist Theological Seminary, Louisville, Ky.:

Dear Brother:

We are advised and authorized to address you this letter in the interest of the relationship that Nashville sustains to the proposed National Theological Seminary for Negroes as offered by the Southern Baptist Convention.

Nashville entered into competition for the location of this seminary here, in good faith, and upon the earnest solicitation of authoritative representatives of the seminary project.

It was decided by the joint committee at its meeting in Memphis in July last that Nashville would be justly considered in the race. Memphis voluntarily offered a $25,000 flat proposition. Nashville offered a valid $15,000 proposition with an additional $10,000 proposition conditionally. This offer was backed up by the white Baptist Ministers' Conference, representing all the white Baptist churches of the city; by Nashville's Commercial Club, representing the business men of the city; by the Negro Baptist Ministers' Confrence, representing all the Negro Baptist churches of the city; by the Negro Board of Trade, and by substantial citizens.

Both propositions (that ocered by Memphis and that offered by Nashville) were considered as acceptable.

The vote, in a way, went in favor of Memphis, with the following condition, to-wit (which condition was tacitly agreed to by all then present and would have become a matter of record by vote, had not a Nashville representation prevailed that no vote be taken, relying upon the sincerity of all concerned):

That Memphis be decide upon as the location of the seminary, provided its $25,000 proposition could be made good and valid by September 1, 1914, and in the event Memphis did not make its proposition good and satisfactory to a committee appointed to pass upon the validity of the fulfillment of the proposition that Nashville, by virtue of Memphis' failure, would be the place for the location of the seminary.

September 1, 1914, came and the white members of the Committee were on the scene (this meeting was to be held in Memphis, too) to wind up the matter and perform the duties imposed upon them, but the colored members (Memphis men) did not show up. As a result nothing was done, and Nashville contended that Memphis was, upon the terms of the tacit agreement, thereby no longer in the race, and in fact that no longer would the location be a question but the seminary would be located in Nashville.

Following this, at the instigation of Nashville representatives, a meeting of the joint committee was called to meet in Nashville on October 7, 1914. A few members of this committee met. A session was, however, held. Memphis brought forth a plea of the stringency of financial conditions, the cotton situation and so on and would not accede that she had forfeited her right by not making good her proposition by September 1, 1914, and presented a check for $3,000, as an earnest, and begged for more time to raise her money.

After an all day session this committee finally concluded to give Memphis another chance, and further favored her by allowing her proposition to be cut down from a $25,000 proposition to a $15,000 proposition and allow her until December 1, 1914, to make good this proposition, even agreeing that if Memphis could not raise the cash that a plot of ground to the value of $15,000, if secured, would be accepted. PLEASE NOTE THAT NASHVILLE HAS NOT AS YET HAD A CHANCE EVEN TO TRY TO MAKE GOOD HER OFFER.

On December 1, 1914, the meeting was held in Memphis. Memphis again failed to make good, but promised that if given a few days more some kind of a paper could be presented that would stand the test, be negotiable, and would be a GILT-EDGED guarantee that the money offered would be raised in Memphis. Again the committee yields, shuts Nashville out and Memphis is given 15 days to produce this "GUARANTEE" paper.

A Committee was appointed to pass on the validity of this paper when presented. The fifteen days have expired and I am informed that this paper either has not been presented or its validity has not been tested.

We believe, Dr. Mullins, that you are so informed on the chain of events in this matter that you know the above statements to be facts. Nashville does not feel that she has been treated justly in this matter and, therefore, enters the following protest:

First—That she has not had a fair deal.

Second—That the terms of agreement should have been complied with when Memphis failed on September 1, 1914, and at least Nashville ought have been given an opportunity to make good her proposition, before Memphis had been allowed an extension of time.

Third—That it was not just fair to allow Memphis to cut down and then cut down again her proposition, which at first was made in an attempt to outstrip all her competitors. . .

Fourth—That Nashville, upon the inducement offered, secured an option on the tract of land offered by her, and consequently had to lose it.

Fifth—That Memphis, by repeated failures, is no longer entitled even to a consideration.

Sixth—That Nashville is still held in suspense and should be informed specifically that withal the Committee will locate the seminary in Memphis.

* * * * * * *

The Commercial Club, of Nashville, representing all the business men of Nashville (white), through its officers, is making urgent requests for definite information as to the location of the seminary, so as to plan for the campaign for the raising of the money.

We would only ask to be given a square deal, and if we fail we could ask no more.

In conclusion please permit us to add that Nashville's anxiety in this matter and her offer are prompted only by her interest in the success of this project as offered by the Southern Baptist Convention.

We want to see it succeed because it is the first effort made by our white brethren of the South toward the education of our Negro ministry. We know the conditions surrounding Memphis from every point of view and know that to establish this institution in Memphis means either a dismal failure or a continual increase of appropriation of the Southern white Baptists to make it suceced. We know to place it in Nashville assures it at once of national reputation, and rapid success such as characterize all institutions, black or white, that are located in Nashville.

Faithfully and prayerfully trusting that the very best thing will be done for the success of this project to all concerned, we are,

Interestedly yours,

Baptist Ministers' Conference of Nashville,

C. H. Clark, A. M. Townsend, Wm. Haynes, W. S. Ellington, E. M. Lawrence, J. C. Fields, J. L. Harding, Committee.

Now since, "because of the distance to Nashville from the center of Negro population to be benefited by the seminary, it was decided that Memphis would be the more suitable place," for the establishment of this *National* institution, it is the duty of every Baptist to do all he can to make the *experiment* succeed, for it is to be proved that it is either an essential requirement, or is all that is needed to elevate the masses in any section by simply setting an institution down in their midst.

To the credit of the Baptists of Nashville and their ministry, it must be said that however much they may differ in matters ecclesiastical, when it comes to their intelligence in matters educational they are a unit, hence their success.

The Union Methodist Episcopal Conference

The Sentinel
How we appreciate our most valuable paper, to make mention of the Union Methodist Episcopal conference, whose session has just closed at the Panola Cir. Mt. Pleasant Church. Convened on the 25 to 9. This is the second annual conference held by this body, Presided over by Rt J. A. Ellison who was elected Bishop at the General Conference held last May.

Indeed it was a pleasure to see this young man presiding over this body, such becoming grace and dignity, that would have been befitting to one of the Venerable, Fatherly like, meek and God like. Precise and yet sympathetic seems to be a born leader of men. They adore and respect his very wish, the work of the conference was excellent spiritully, intelectually and financially, notwithstanding this money panic 6 men added to the ministry 3 candidates for Elder orders, several missionaries sent to labor in the vineyard. Many changes made notably.

Rev. I. H Patterson made P. Elder. Rev. W. O. Kershaw Elder. Rev. W.E. Richardson sent to Charleston, takes Rev. Patterson's charge. We hope for him success in this field. He is a pulpit orator of no means quality. We are glad to say that the church is moving on. Many visitors drop in and only words of praises fell from their lips. The attendance was good from beginning to end. We see much good for this church, if they follow the admonition given.—

Respectfully Summitted
K. M. Addison.

SUNDAY SCHOOL CONGRESS SESSION CLOSES.

Tenth Annual Sunday School Gathering of National Proportion Finishes Week's Work.

Five Days of Brilliant Work in a School of Methods Which Brought Thousands to the Magic City, Comes to a Successful Termination Today. —Messengers Leave for Their Homes.

6/19/15

Sunday School Congress

Birmingham, Ala., June 14th.—With a mammoth street parade such as has never been witnessed in the south in the way of religious demonstration, where thousands of Sunday school children were in line with music and religious singing galore on yesterday, the climax of the Sunday School Congress which closed it Tenth Annual Session today was reached. When the gavel fell, which had been held in the hands of an efficient presiding officer throughout the week, the exodus of Congress workers was begun. To sum up the week's results can only be done in "The Story of the Congress," which will be published real soon according to information received from Secretary Henry Allen Boyd, and in the "Thoughts and Sayings of the Sunday School Congress" that will contain the papers on the twelve subjects read at the session which has just closed.

From the opening session Wednesday after the Sunday School Congress Special arrived, until the closing hour this morning there was one week put in of actual work, which, according to the thousands who attended the sessions, cannot be easily estimated. Every departmental meeting as well as every general session, was crowded, so much so that many of them were compelled to hold two daily sessions, an innovation which was begun this year and which is known as "The Workers' Conference." A number of prominent workers who had not heretofore been active in Sunday School Congress joined the forces at the Birmingham meeting. Notable among them were Prof. S. H. Archer, of the Morehouse College, Atlanta, Ga.; Prof. Walter S. Buchanan, of the A. & M. College, Normal, Ala., who with Dr. John E. Ford, of Jacksonville, Fla., conducted the first Sociological Departmental Meeting in connection with the Congress. Miss Ada F. Morgan, of Nashville, Tenn., and Mrs. D. T. Shelton, of Galveston, Texas, kept alive the work of the Cradle Roll and Home Department; while Dr. R. M. Reddick, of Atlanta, Ga.; Mrs. L. B. Fouse, of Lexington, Ky., and Rev. John B. Ridley, of Nashville, Tenn., were with the Metokas and Galedas.

Theirs was a rousing session. Mr. H. W. Russell, of Atlanta, Ga., and Mr. S. H. Johnson, of Nashville, Tenn., with their Superintendents' Conferences no doubt reported the largest attendance. More than 400 superintendents were present at their session. Drs. H. M. Williams, of Galveston, Texas, and E. D. Hubbard, of Ocean Springs, Miss., with the assistance of Rev. W. S. Ellington, of Nashville, Tenn., reported the most largely attended Missionary Conference in the history of the Congress. As was reported before the opening of this Congress movement, the Bible Conference each morning proved the key to the whole movement. This Conference was conducted by Drs. John E. Ford, of Jacksonville, Fla., and Wm. Hicks, of Meridian, Miss., having each morning, however, special remarks by Dr. W. S. Ellington, of Nashville, the Editorial Secretary.

The Advanced Teachers' Departmental meeting was in charge of Rev. A. W. Pegues, of Shaw University, Raleigh, N. C., and Rev. J. A. Sharp, the Superintendent of the Teacher Training Service, Nashville, Tenn., and was another meeting that was full of life and vigor. Dr. Pegues was at the Congress for his first time, but from close observation it was noticeable that he demonstrated marked Sunday school ability.

The denominational newspaper end was taken care of by Rev. John H. Frank, of Louisville, Ky.; Rev. W. R. Toliver and Rev. Wm. Haynes, of Austin, Texas. The Primary and Intermediate Departments had the advantage of securing as their conductor this year Mr. L. Landers, who is also superintendent of the Congress Paraphernalia and Exhibit Department. They were favored with special lectures at each session from workers like Drs. Ford, Ellington, Williams, Miss Dean, of Chicago, and Mrs. Webb, of Champion, Ill. The Doll Department took on new life when it was announced that Mrs. F. V. Pollard, of Beaumont, Texas, had been named as national princess, and that a book of instruction and guide would soon be issued. Mrs. Berry, of Birmingham, who had charge of the local doll club, is to work with Mrs. Pollard.

As on last year, the largest enrollment of any Sunday school in the United States was reported by Dr. W. H. Crawford, the superintendent of the Ebenezer Baptist Sunday School, of Austin, Tex., they were again awarded the national prize banner. They reported an enrolment of 2,400 and that on one Sunday more than 1,100 out of this enrollment had been placed in the Sunday school. The state prize banner went to the First Baptist Church of Ensley, Ala.

On yesterday, which was Congress Day, Rev. E. J. Carter, pastor of Friendship Baptist Church, Atlanta, Ga., preached the Congress sermon. It was delivered in the magnificent auditorium of the Sixteenth Street Church in the presence of an audience such as only the Sunday School Congress has gathered together. After the sermon and the adjournment of the morning session, instead of the crowd decreasing around the church, it began to increase, and by two o'clock it was impossible for vehicles to pass in any direction in the vicinity of the church. In the making of the preparation and the conducting of the parade, which was one of the climaxes, General Crawford, the Commanding General of the Boy Cadets, and Mr. J. A. Tinker, the Grand Marshal representing Birmingham, showed exceptional ability and skill in the handling of the parade. It was the largest, longest and most representative religious parade that had ever passed through the streets of Birmingham. With Mr. Tinker, the Grand Marshal, in the lead, the parade moved at 2:50 p. m. The National Baptist Brass Band from Nashville, Tenn., led the parade; they were followed by Company A National Baptist A. F. Cadets of Nashville, and by the local Cadet companies of Birmingham, bringing the number up to approximately 300 boys. Following these boys were 150 Negro girls with Negro dolls in their arms. Then came the Metokas 100 strong, the Galedas 150 strong with 5,000 Sunday school workers and children in line. When they reached the Sixth Avenue Baptist Church on the South Side, after having traversed the principal streets, it was found that the church would not hold one-half of the parade. The Congress Secretary, H. A. Boyd; the Director, R. H. Boyd, and Dr. John E. Ford, who were leading the parade turned at once, seeing the situation, and taking charge of the band with 100 Metokas led another division of the parade to the Shiloh Baptist Church, but it was found that these two churches, among the largest in the South, were unable to hold the spectators. At the Sixth Avenue Church where the mass meeting proper was held, Rev. Robert Mitchell, D. D., of Lexington, Ky. delivered the Sunday School Congress address. It was masterly, eloquent and was cheered enthusiastically. The Rev. C. H. Clark, Chairman of the Congress, presiding, introduced the Rev. Mr. Goodgame, who in turn introduced one of the white friends of the city, who spoke in glowing terms of the Congress Management. Miss B. Birdell John-Riley, author of "The White Man's Burden," was introduced and delivered compliment after compliment to the Sunday School Congress Management. Mrs. B. Burdell Johnson, of Muskogee, Okla., favored the audience with two selections. While all of this was going on at the Sixth Avenue Church, down at Shiloh where the overflow meeting was being held, Dr. John E. Ford, of Jacksonville, Fla.; Rev. R. H. Boyd, of Nashville; Rev. E. W. Hawthorne, of Nashville, and General W. H. Crawford with his Boy Cadets held the meeting spell-bound and it was said that the overflow meeting vied with the main meeting for ginger and enthusiasm.

Sunday night found visiting ministers filling most of the pulpits. Birmingham is astir with Congress enthusiasm. The popular wave of the Boy Cadet idea as a little leaven for the loaf, becomes more and more the absorbing topic. General Crawford,

(Continued on page 4.)

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 3

Church—1915

NEWS OF THE NATION'S METROPOLIS

New England Baptist Convention Ends Notable Session at Mt. Olivet Baptist Church, this City.

CONVENTION VERY STRONG ON RACE INJUSTICE

Prominent Educators of the Connection Tell what Denominational Schools are Doing for Race Development—Missionary Department Strong—Miss Nannie Burroughs and Rev. L. G. Jordan Make Thrilling Appeals for Africa and Education—Young People Hold Special Congress—General Notes.

Freeman

Allen's National News Bureau,
252 West 53rd Street.

6/26/15

NEW YORK CITY, June 21.—The forty-first annual session of the New England Baptist convention, which held its annual meeting in this city last week at the Mt. Olivet Baptist church, of which Rev. Dr. W. P. Hayes is pastor, brought together the most men and women of the connection, who came from every section of the country. Men and women who stand high in the councils of the connection, and many of them of wide reputation were present and told what the connection was doing for the race development and how it was assisting in bringing about those things that make for a strong race and peace. Dr. Hayes, the strong and capable young pastor of Mt. Olivet church, together with his faithful members, amply welcomed the big throng and provided everything that made for their comfort and entertainment. The splendid manner in which the big gathering of prominent people was managed showed the fine organization at Mt. Olivet church, so conspicious since Dr. Hayes took hold four years ago. During the six days' session of the convention many questions affecting the connection and race was discussed, and the convention went down on record as opposing lynching, jim crowism and all other forms of injustice to which the Negro suffers. It advocated a saloonless nation and urged the pastors and members of the connection to be strong on temperance, as it was one of the greatest evils of the times. The convention proper was formally welcomed to the city last Thursday afternoon when Hon. Marcus Marks, president of the Borough of Manhattan, welcomed the delegates to the city on behalf of the city. Preceding convention there was a special session of the young people of the connection made up of the B. Y. P. U. and Sunday school workers of the church. Topics bearing upon effective methods in Sunday school and B. Y. P. U. work were discussed by the delegates. This department is under the direction of the New England Sunday School Convention, of which N. B. Dobson is president. Tuesday evening President Dobson made his annual address.

Among the visitors presented Tuesday afternoon was Cleveland G. Allen, the well-known newspaper correspondent, who was well received. Among the questions discussed at the afternoon session was the report of the temperance committee, who recommended total abstinence. Among those who made strong addresses on temperance was Mrs. A. L. Waytes. The Sunday school workers embrace a wide territory, covering the District of Columbia, Maryland, Eastern Shore of Virginia, as well as the Northern and New England sections. It has a membership of 4,533 members, and during the past year it has donated to the support of education $117. Over 415 conversions have taken place in the past year. The officers of the Young Peoples' Congress are some of the most conscientious and consecrated young people in the church, as well as the race, and are doing a great deal for the religious and moral development of the young people of the church. The president is N. B. Dodson, the well-known newspaper correspondent. Other officers are: R. M. Dudley, Providence, R. I., vice-president; A. J. Kary, Plainfield, second vice-president; Miss W. D. Moss, Brooklyn, N. Y., corresponding secretary; Mrs. L. C. Beaman, New York, recording secretary; Rev. A. C. Powell, treasurer, and Rev. W. O. Harris, of Stamford, Conn., auditor.

There were over 62 delegates present at the convention. On Thursday afternoon the convention proper was opened when addresses of welcome were made on behalf of the city, the Interdenominational preachers' meeting, and on behalf of the various departments of the church. Before the addresses of welcome, Rev. Dr. W. Bishop Johnson, of Washington, D. C., and president of the New England Baptist Convention, made his annual address. Dr. Bishop in his address said that the New England convention was a distinct Negro movement and that it believed in the possibilities of the Negro. He condemned race prejudice, and said that unless the nation treated the Negro better it would finally retaliate. "From all indication," he said the race was closer today than at any other time in its history. Speaking of the needs of the connection he urged the establishment of a pension fund that would aid the worn-out ministers of the connection, and which would prevent the appearance of ministerial pauperism. He said during the year $47,340 had been raised to carry on the work of the connection. He said that the material progress that the church is making is seen in the beautiful structures that are being erected by the denominations in various sections of the country. At Hartford, Conn., he said that a church valued at $50,000 had been built; at Philadelphia, Pa., a church valued at $20,000; at Germantown, a church valued at $20,000, and at Pittsburg, Pa., a church valued at $86,000 had been built. He urged that the various educational institutions of the connection be supported more liberally, as they represented the hope of the race.

Rev. Dr. W. H. Brooks, pastor of St. Mark's M. E. church, made the address of welcome on behalf of the Interdenominational Convention. Dr. Brooks told of the necessity of the race being united on these salient points of christianity.

Rev. J. Ernest Robinson spoke on behalf of the Ministers' Baptist Union, and Dr. David Moon spoke on behalf of the trustees of the church. Speaking of the growth of the church he said that during the thirty-six years of the church it had only four pastors who had reflected credit upon it. He said under the pastorate of Dr. Hayes over $42,000 had been raised, and that the church has a membership of 2,000 loyal members who are united.

Hon. Marcus Marks, president of the Borough of Manhattan, welcomed the delegates to the city on behalf of the city. He said that he was glad to welcome the delegates to a city where the pulse of the whole heart of the whole world beat as one. He said further: "It is a source of great pleasure as the president of the Borough of Manhattan to welcome you to this great city.

"I welcome you to this city because in this city the whole heart of the world beats as one. I welcome you to a city that is warm and friendly." The address of Mr. Marks was warmly received.

Dr. W. O. Taylor, of Washington, D. C., made the response. He said that the convention stood for progress and represented a body of men who believed in progress. Rev. Dr. H. G. Hovey, of Virginian Union University, was also presented and made an address.

Thursday evening was given to the discussion of education, when prominent educators of the church told of the work that is being done for education of the young men and women of the church. Some of the most prominent educators of the race, as well as the church, were present. Rev. Dr. W. P. Hayes, vice president-elect, presided. A feature of the service was the congregational singing led by Rev. L. E. Kyles, of Tarrytown, and the musical director of the convention, with Mrs. W. P. Hayes at the piano. The first speaker was President R. C. Woods of the Lynchburg Seminary and Collegiate Institute at Lynchburg, Va.

Dr. Woods told of the work that the seminary is doing for the education of the youth of the race, and said that it was trying to instill into their minds a racial consciusness. He said that the institution represented the possibilities of the Baptist Church and the race, because it was managed wholly by members of the Negro race who are developing a race instinct and a love for the things that the race is doing. He told of the erection of a domitory for girls at a cost of $30,000, and other things being done at the seminary. Rev. Dr. J. C. Love, of Montclair, N. J., told of the movement for the establishment of a Northern Baptist University. He said there were over 200,000 Negro Baptists in the North and there was not a single institution in the North where young men and women could get an education in their own church. Dr. Love said that the Baptists who are residing permanently in the North should get behind this movement and contribute to its support.

Miss Nannie Burrough in a thrilling address that brought the audience of 1,500 people to its feet told of what the National Religious Training School For Girls and Women in Washington was doing to instill into the girls and women of the race the highest ideals of christian service. She said in five years the school has grown to be one of the most unique in the country and today it had five buildings with students from 27 states, and four foreign countries. The present graduating class numbered 16 well-trained young women, she said, and positions have already been found for them. Miss Burroughs told the race to have faith in itself and possibilities and to prepare itself for the race of life.

Dr. W. A. Creditt, of the Downingtown Industrial School, said that in its six years' existence he had secured $60,000 for the education of the young men and women. At the session Friday there was a notable increase in attendance. Most of the delegates to the convention were present and the convention was well under way with its business. Friday morning following the praise service the State of the Country was read by Rev. W. B. Reed, of Newport, R. I. Various boards also made reports.

In the afternoon Aev. W. W. Brown, pastor of the Metropolitan Baptist church, preached the Doctrinal Sermon. In the evening the meeting was given over to the missionary department, when prominent missionaries of the church told what the connection was doing in foreign and home fields for the spread of missions.

Rev. J. J. Beverly, of Newark, N. J., conducted the praise service. The congregation then sang the famous missionary hymn, "From Greenland's Icy Mountain." Rev. Dr. Hayes presided.

Rev. Samuel Warde, of Baltimore, preached the missionary sermon. The principal address was delivered by Rev. Dr. L. G. Jordan, corresponding secretary of the Board of Foreign Missionary Society. Dr. Jordan made one of the most thrilling missionary appeals ever heard in this country. He said there were still millions of people in Africa who were without light. He told of his visit to the home of George Lille, who, in 1873, went to the West Indies Islands as missionary. He said he was the first missionary to go to foreign fields, and long before Lott Carey. He urged his hearers to revere the memory of George Lille, who should be remembered by some kind of a monument. He told of the heroism of Lott Carey, who, in 1863, bought his home freedom for $850 in order that he might devote his life to the cause of missions. Dr. Jordan told of the hard conditions that are surrounding many of the missionaries who at this time are without food and clothing. He made a plea that his hearers answer the call of these devoted men and women, who, in the name of foreign missions, are carrying the gospel to the dark continent.

Dr. Jordan said there were 20 students in this country who are being educated by the connection. There was only a morning session Saturday. Sunday the delegates were distributed throughout the city to the various churches of the city. The convention ended its session last Monday evening with a reception to the delegates at Mt. Olivet Baptist church. A feature of the reception was the concert, where many of the leading artists of the race appeared. The convention ended a notable session, and throughout the session nothing occurred to mar the success and harmony of the convention. It brought together a conscientious body of men and women, and there were many things done that will make history for the race. The convention will meet next year in Philadelphia. The convention inspired the race in this section, as the result it is believed that much has been accomplished for the good of the race.

"Whose Who" at the Convention.

At the convention your correspondent interviewed many of the prominent men of the connection who have made records in the sections from which they come. The men your correspondent interviewed were men of education and character who love their race and church, and who are contributing largely to its uplift. Among the strong men at the convention were: Rev. William O. Harris, who for twenty years has been pastor of the Baptist church in Stanford, Conn.

Rev. Harris has established a record in the community where he has labored so long. The church has made remarkable progress under Rev. Harris and today stands well organized with a membership of 160. The church is valued at $6,500, and is now undergoing improvements that will amount to $1,000. Dr. Harris went to Stamford as a young man from Boyndon, Va. He is a graduate of Wayland Seminary in the class of 1899. He is prominent in the connection and is the auditor of the New England Baptist Sunday School Convention, and treasurer of the Connceticut Baptist Convention. Rev. Harris is assisted in his work by his capable wife, Mrs. Christina Harris.

A Prominent Educator.

One of the most prominent educators at the conference was Prof. R. C. Woods, president of the Lynchburg Seminary and Collegiate Institute, at Lynchburg, Va. Prof. Woods has been president of the school for five years and during that period that school has had its greatest period of success. Under his administration a girls' dormitory, valued at $30,000, has been erected, which has been reduced to a debt of about $8,000. There has been a large increase in the student body, until today there is an enrollment of 400 students, who come from various sections of the South. The school is valued at $50,000, and has three buildings and 17 teachers. Prof. Woods has had a noted career, both as an educator and public man. He was formerly president of Calyton Williams University in Baltimore, and was formerly pastor of the first Baptist church in Staunton, Va. Prof. Woods is well prepared for his life's work and one of the most enthusiastic of the younger group of Negro educators. He was born in Stewartsville, Va. He read law for two years before entering educational work. Prof. Woods in talking with your correspondent said that Lynchburg Seminary had graduated over 375 men and women who are found in various walks of life.

BOARD OF BISHOPS IN SESSION

Petersburg, Va., January 21.—The Board of Bishops of the A. M. E. Zion Church met in semi-annual session at the Oak Street A. M. E. Zion Church last week. Besides discussing the present status of the denomination, plans for holding the General Conference of the denomination at Louisville in 1916 were considered.

Prof. S. G. Atkins, the educational secretary of the denomination, reported that the General Education Board had given $12,500 toward the bulding of a girl's dormitory at Livingstone College, and that $37,500 had been raised in other sources for the dormitory.

Rev. J. S. Jackson, financial secretary of the denomination, reported that $100,000 had been raised in his department during the last year.

Dr. George E. Clements, editor of the Star of Zion, and John C. Dancy, secretary of church extension were among other officials who made reports.

Addresses were delivered by a number of ministers in attendance. The Woman's Home and Foreign Missionary Society also met during the week.

The following bishops were in attendance: Bishops James Hood, J. R. Harris, Alexander Walters, George W. Clinton, J. W. Alstork, Warner, George L. Blackwell S. Caldwell.

An Informal Conference of Colored Methodist Episcopalians at Nashville

Southwestern Christian Advocate 5/20/15

An assembly of ministers and laymen, which is unique in the history of the colored conferences of the Methodist Episcopal Church, was held last week in Nashville. It was in no sense a delegated body. It was not called by any constitutional authority. It, therefore, did not meet to legislate. No one was under the restraint of authority or special rules or by-laws. The convention was controlled, first of all by the Christian spirit and allegiance to Jesus Christ; second, there was present at all times the consciousness of our relation to the Methodist Episcopal Church. Besides these two factors, conscience, personal honor, intelligence, self-control, anxiety to promote the Kingdom and the desire for the uplift of our people were a part of the controlling factors. There were no rules adopted and yet the assembly was very orderly. It was in no sense a convention. It was not a conference. It was a big palaver where the men of the colored conferences came together to understand each other.

It has been repeatedly said when legislation affecting our interest is before the Church that the "Colored people do not know what they want." If we agree on any proposition en masse, then we are accused of voting solidly. If we divide our vote especially on a proposition affecting us, however large the majority may be, it is said we do not know our own mind. It should be always kept in view that the Negro is human and acts just as other people do. This meeting originated at an informal conference of a few men who were attending the Negro Christian Student's Convention last May in Atlanta. When some man or a set of men would speak in behalf of the race forthwith it was alleged that he did not represent the sentiment of the race. It was to find out something of our own mind on things that pertain to ourselves and to the Church that this informal conference gathered. It was a subjective study of our own conditions and problems and responsibilities thereto.

A good many papers of the Church [illegible] wanting to know what the [illegible]'s mind was on certain [illegible]. The colored man is anx- [illegible] what the Church has to [illegible] any attempt to play [illegible]macy, the colored [illegible] diplomacy in the [illegible] clear terms [illegible] him in the [illegible]

[illegible]t that longed so as to become tiresome. Suffice it to say, it was a great meeting full of good will and deeply spiritual, serious and purposeful.

Aside from the general problems of the church as covered in the declaration which appears on the front page of this issue, the two important questions to come before this informal conference were the proposed amendments providing Bishops for Races and Languages and the suggestions by the Federation Council of Methodism for organic union of the Methodist churches of this country. The men at Nashville, while not attempting to speak for all the colored membership, must be regarded at least as representative of sentiment, so wide is the field from which they came and so varied their stations in the conferences. The vote on the proposed amendments for Bishops for Races and Languages surprised the most ardent supporter of these propositions. After thorough discussion these propositions were unanimously approved and a hearty request made to the Bishops that they submit the same to the Annual Conferences. The conviction was that the proposed amendments afforded an immediate solution of the problems that face our work and further that they form the most practical solution in sight for the contention that the race is making in the Church, and that they will be a basis for whatever may follow.

If the separation of the colored membership into a quadrennial jurisdictional conference would promote fraternity and organic union between the divided portions of the Church, then the Negro does not mean to be the bone of contention but will gladly accept such an arrangement and this he feels that he can do without the surrendering of manhood. This seems to be the best and most satisfactory solution yet proposed.

The unanimity of the vote on the declaration, which was standing, was a surprise to many. Only one man did not vote in the affirmative, and later on without any solicitation he came forward and placed his signature to the document.

If the Church wants an expression from the colored membership, it has it in the declaration which appears in this week's paper and we sincerely trust that this will be satisfying to our friends as we trust it will be convincing to the colored conferences and lead them to a unanimous adoption of the amendments for Bishops for Races and Languages and ultimately if it should come to the adoption of the plan for the reorganization of Methodism in four quadrennial jurisdictional conferences.

THE PARAMOUNT QUESTION

Southwestern 5-29-15

Whether the Methodist Episcopal Church and the Methodist Church South would unite if the Negro was eliminated from the Methodist Episcopal Church is a debatable question. Whether the Methodist Episcopal Church South would not unite with the Methodist Episcopal Church with its large Negro membership is also a debatable question. There is feeling in some sections that a readjustment could be affected which would bring all Methodists together. That would be very satisfactory. One of the most significant statements yet made in our church press as to the Negro's relation to the Methodist Episcopal Church comes at the close of the report made by the Western Christian Advocate of the meeting held recently in Cincinnati. The report opens with this significant statement, "Interest in federation and organic union was given another exhilirating lift by a meeting of colored Methodists held in Cincinnati June 30, 1915." The report closed with this paragraph:

"The disposition of the Negro is the paramount question when any approach is made toward organic union of the two great Methodisms which separated in 1844. The party standing in the way has been informed repeatedly that he is an obstacle of obstruction. He is too sensitive and his self-consciousness is growing so rapidly that he will of himself remove for the larger good if he is made to feel that the Methodist Episcopal Church, of which he is a corporate part, not a ward, desires him to change his relation. That Conference, however, does not indicate that he is going to eliminate himself. There is too much involved. He cannot depart without adjustments that will extend through many activities and properties in the church of which he is now a member. However, we commend this movement. It is significant of a bold and independent purpose. It is prophetic of the unfolding of the self-consciousness of the Negro people, who are to be henceforth reckoned with as a factor and influence in the Methodist Episcopal Church."

The Western observes that the party standing in the way has been informed repeatedly that he is an obstacle of obstruction.

SEMINARY FOR MEMPHIS

I. ——

Negro School Will Be Established by the Baptist.

The Voice of the People 2/27/15

(Special Correspondence.)

Houston, Texas, May 15.—There was enthusiastic unanimity manifested by the Southern Baptist convention, which continues its sessions here, to the adoption of the report of the committee on the proposed Negro Baptist Theological Seminary submitted by Dr. O. L. Halley of Texas. This report recommended the location of the school in Memphis, Tenn., at once. Nashville, Atlanta, Louisville and other cities of the South contested as to the location but it was decided to accept the terms offered by Memphis, it being deemed that a school in that city would be accessible to more Negro preachers than if located in any other city.

The bulk of Negro Baptist preachers reside in Mississippi, Arkansas, Tennessee and Alabama. Southern Baptists will give $50,000 to the erection of the school. A like sum will be given by Northern Baptists. Discussing favorably the report were Drs. O. L. Malley of Texas, J. M. Frost of Nashville, J. B. Gambrell of Texas and the following Negroes: Rev. Sutton E. Griggs of Memphis, corresponding secretary of the educational board, and Dr. E. C. Morris of Helena, Ark., president of the National Baptist Convention. Each urged the importance of training the preachers, who are distinctly the leaders.

Charter of the National Baptist Convention of the United States of America. Filed May 17, Book 31, Page 312.

United States of America
District of Columbia. ss.

We, the undersigned citizens of the United States, of full age and a majority of us residents of the District of Columbia, having been authorized so to do by a resolution of the National Baptist Convention of the United States of America, theretofore an unincorporated voluntary association, being desirous of having said National Baptist Convention of the United States of America incorporated as a membership corporation for missionary, educational and religious purposes pursuant to and in conformity with the acts of Congress and the laws of the United States providing for and regulating corporations in the District of Columbia, have associated ourselves together for the purpose of becoming a body politic and corporate, and in order that we, and those associated with us in said National Baptist Convention shall hereafter be and become in law a body politic and corporate do make, sign, acknowledge and declare this Certificate as follows:-

ARTICLE 1.

This Association shall be known in law by the name of "THE NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA."

A. This corporation shall have full power and authority to make, use and have a common seal with such device and inscription as it may deem proper, and may change or alter the same at pleasure, and shall have the right to sue and be sued at law or in equity, plead and be impleaded in any and all courts in all manner of suits, pleas, complaints, causes, matters and demands whatsoever, as fully and effectively as a natural person; and may make and adopt a Constitution and by-laws or either or both for its government and the government of its members, and may do any and all things needful for its government and the promotion of its affairs as fully and effectively as though it were a natural person.

B. This corporation shall have the same right to take, receive, hold and enjoy all kinds of property, real, personal or mixed as fully and completely as a natural person, and may use and dispose of the same in accordance with the law and in conformity with the objects and purposes expressed in this Certificate.

C. This corporation shall take over all the rights, powers, privileges and properties, interests, control, assets, claims demands and liabilities of the former unincorporated voluntary association heretofore known as the NATIONAL BAPTIST CONVENTION OF THE UNITED STATES OF AMERICA, and all the former Boards created by and under the control of the said unincorporation association, whether said Boards be incorporated or unincorporated, shall be and remain subject to and under the direction and control of this corporation, and shall in every respect be surbordinate to this corporation and to its officers and directors.

ARTICLE II.

The term for which this corporation is organized shall be perpetual.

ARTICLE III

The particular business and objects of this corporation shall be to promote the growth and propogation of religion, morality and intelligence among the races of mankind by engaging in missionary work in the United States of America, and upon the Continent of Africa and elsewhere, by fostering the cause of education and by publishing and circulating religious literature, and in providing the necessary ways and means for carrying on such work.

ARTICLE IV.

That the number of Directors who shall have the management of the affairs of this corporation for the first year of its existence shall be seven (7), That at the first annual session of this corporation the number of such directors may be increased to such number as the corporation may decide upon, and the time, place and manner of their election shall be provided for in the by-laws. The names and places of residence of the persons to be directed of this corporation until its first annual meeting are as followers:

Names	Residences.
M. M. Rodgers,	La Grange, Texas.
S. E. Griggs,	Memphis, Tennessee.
C. H. Parrish,	Louisville, Kentucky.
W. Bishop Johnson,	Washington, District of Columbia.
A. Willbanks,	Washington, District of Columbia.
H. Powell	Washington, District of Columbia.
M. W. D. Norman	Washington District of Columbia

ARTICLE V.

In addition to the powers granted to and vested in this corporation by operation of law, this corporation is also hereby given the express and exclusive right, authority and control over the management and properities of the following auxiliary Boards, which were heretofore created and established by the National Baptist Convention of the United States of America, prior to its incorporation, namely.

The National Baptist Publication Board, incorporated under the laws of the State of Tennessee:

The Foreign Mission Board of the National Baptist Convention, incorporated under the laws of the State of Kentucky.

The Baptist Young People's Union Board, incorporated under the laws of the State of Tennessee:

The Woman's Auxiliary Board incorporated under the laws of the District of Columbia.

That said Auxiliary Boards and their officers and directors shall have and exercise no power or control over the affairs and properties of said Boards independent of this corporation, and said Boards shall forthwith amend their charter so as to show that each and all of said Boards are under and subject to the jurisdiction and control of this corporation. And this corporation shall have the exclusive right and power at its annual session, or at such other time as shall be provided in the by-laws to nominate and appoint the officers, managers or directors for each and all of said auxiliary boards.

ARTICLE VI.

That the annual meetings of said corporation shall be held at such times and places in the United States of America, as shall be provided in its by-laws, or as shall be fixed by resolution of its Board of Directors.

In Testimony Whereof, we have hereunto made and signed this Certificate in duplicate, and have hereunto set our hands this 17th day of May, one thousand nine hundred and fifteen. M. M. Rodgers, Sutton E. Griggs, C. H. Parrish, W. Bishop Johnson, A. Willbanks, H. Powell M. W. D. Norman.

COUNTY OF FAYETTE, ss.
STATE OF TEXAS,

I, Robert E. Moss, J. P. and ex-officio, a duly qualified and acting Notary Public, in and for the County of Fayette and State of Texas, do hereby certify that on this 27th day of April, 1915, personally appeared before me M. M. Rodgers, to me known and known to me to be one of the individuals named in and who executed the foregoing certificate, and he then acknowledged before me that he executed the same for the purposes therein set forth.

ROBERT E. MOSS, J. P. & Ex-officio
(NOTARIAL SEAL) Notary Public,
Fayette County, Texas.

* * *

STATE OF TEXAS,
COUNTY OF FAYETTE, SS:

I, Robert E. Moss, J. P. & Ex officio duly qualified and acting Notary Public in and for the County of Fayette and State of Texas, do hereby certify that on this 27th day of April, 1915, personally appeared before me Sutton E. Griggs, proven to me on the oath of M. M. Rodgers to be one of the individuals named in and who executed the foregoing certificate and he, then acknowledged before me that he executed the same for the purposes therein set forth.

ROBERT E. MOSS, J. P. Ex officio.
(NOTARIAL SEAL) Notary Public,
Fayette County, Texas

* * *

STATE OF KENTUCKY,
COUNTY OF ——— SS:

I, Lee L. Brown, a duly qualified and actin Notary Public, in and for the County of Jefferson and State of Kentucky, do hereby certify that on this 30th day of April, 1915, personally appeared before me C. H. Parrish, to me known and known to me to be one of the individuals named in and who executed the foregoing certificate, and he then acknowledge before me that he executed the same for the purposes therein set forth.

(NOTARIAL SEAL) LEE L. BROWN,
Notary Public, Jefferson County, Ky.
My commission expires February 9th, 1918.

* * *

DISTRICT OF COLUMBIA,
CITY OF WASHINGTON, SS:

I, Jeannette Carter, a duly qualified and acting Notary Public, in and for the District of Columbia, and City of Washington, do hereby certify that on this 17th day of May, 1915, personally appeared before me W. Bishop Johnson, A. Willbanks, Walter H. Powell and M. W. D. Norman, to me severally known and known to me to be four of the individuals named in and who executed and foregoing certificate and they then acknowledged before me that they executed the same for the purposes therein set forth.

Church-1915

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

(NOTARIAL SEAL) JEANNETTE CARTER,
Notary Public.

($.10 Int. Rev.
Stamp affixed.)

* * *

OFFICE OF THE RECORDER OF DEEDS,
DISTRICT OF COLUMBIA.

This is to Certify that the foregoing is a true and verified copy of the Certificate of Incorporation of the National Baptist Convention of the United States of America; and of the whole of said Certificate of Incorporation, as filed in this Office the 17th day of May, A. D., 1915, and recorded in Liber No. 31, folio 312, et seq., one of the Incorporation Records of the District of Columbia.

IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the seal of this Office this 2nd day of June, A. D. 1915.

Deputy and Acting Recorder of Deeds.

QUESTIONS CONCERNING THE ABOVE CHARTER OF INCORPORATION AND ITS EFFECT UPON THE NATIONAL BAPTIST CONVENTION.

FIRST: Was the charter authorized by a resolution of the National Baptist Convention at its last session in accordance with the preamble as set forth in this charter?

To this, we answer in the negative—emphatically NO. To the contrary a proposition to incorporate was turned down by the National Baptist Convention in 1912 at Houston, Texas, as can be seen by reference to the minutes of 1912. It was again voted that the Convention would not incorporate in 1913 at Nashville, Tenn. All questions of charter of either of the Boards of the Convention were ruled out in 1914 at Philadelphia, by the president of the Convention.

(See minutes of 1914, Page 97.)

Hence, this charter is a forgery on its face against the National Baptist Convention.

SECOND: If this charter is a forgery, can it be legalized by a vote of the National Baptist Convention in September, 1915? If so, how?

To this question we would again answer in the negative—it cannot, for many reasons. It changes diametrically and absolutely almost every important section of the Constitution of the National Baptist Convention, and this Constituion sets forth in itself how these changes can be made. 1. It must be done at a regular session of the National Baptist Convention. 2 It must have a two-thirds vote to make these changes. 3. The changes desired must be proposed on the first day of this meeting. 4. It must be voted on on the last day of the session. If the Convention should attempt to legalize this charter on the 8th day of September, 1915, which was effective on the 17th day of May, 1915, the act would be post factor and would destroy the legal validity of the charter; hence, any court of competent jurisdiction would declare it illegal if contested.

THIRD: Will this forged charter effect the messengers to the next session of the National Baptist Convention? If so, how?

Yes, the charter was effective in the District of Columbia on and after the 17th day of May, 1915. If these shrewd brethren who were shrewd enough and unreliable enough to forge an instrument so dangerous and go before the authorities and perjure themselves that they were properly authorized to do this, who have the thought and precaution to take a copy of this instrument to Springfield, the capital of Illinois, and file it there any day before the meeting of the Convention, and if the delegates assembled, pay over their money into the hands of a finance committee, these seven incorporators can demand by law that every dollar thus paid in be turned into their hands. They can do with it as they will. If any of these Boards amend their charter to agree with this new charter, they, too, will be subject to legal enforcement; or would jeopardize the rights of their creditors; hence, when we meet in Chicago, unless the Convention on the first day of its meeting repudiates this charter in the first act of the session, it will be binding so far as the finances of the Convention are concerned.

THE MEETING AT NASHVILLE

A meeting is planned of representatives of all our Colored conferences to be held in Nashville, Tennessee, October 21-22. The delegation is not limited [illegible] to ministers and laymen who are in good and regular standing in our Colored conferences in the Methodist Episcopal Church. The brethren who have taken the lead in this matter have no desire to deny the full privilege of the floor to any person who comes, and meets the general requirements above stated. In order to insure a gathering that would be in a very large measure expressive of the mind of our colored membership, all district superintendents were invited and they were asked to name such pastors who would come and those whose transportation could be arranged for through the district conference or otherwise. It is hoped that the meeting will have a large attendance of representatives from our conferences covering every phase of our work.

This meeting is being held out of a natural desire on the part of the colored men in the Church to thoroughly understand themselves. It is often alleged that the colored man is interested only in the problems that concern him directly, and this in a measure is largely true because he is so often the bone of contention and receives a great deal of consideration in many public discussions. Every now and then someone declares that the colored men want this or that; often some one of our men proclaims a position as the position of the colored membership. This is eagerly seized by others who would have it so and thus forestall at once a full expression on the part of our membership.

For instance, eight years ago we had up before the Church a Constitutional proposition which, if it had passed, would have provided Negro Bishops for Negro Conferences. This measure was defeated. It was defeated largely on the ground that the colored people did not want it. There were hundreds of them who did not want it because they were made to believe that larger provisions would be made. Some actually believed, as some of our white friends told us, that a General Superintendent was possible. The Negro should no longer be deluded by any such statement and any man who makes it, white or black, knows that under the present conditions in the Church and the country a General Superintendent elected from among our Negro membership at this time in the Methodist Episcopal Church is not at all probable, if not impossible. However ardent and sincere our friends are, they are doing us a great injury by pushing such propaganda, which we believe they know is absolutely impossible. The present amendments before the Church will be defeated by the same score unless we thoroughly understand ourselves.

Then again, never in the history of our connection with the Church have we held a meeting that was representative of all our colored membership so that we might exchange thoughts and thoroughly know each other. In our General Conference not more than 90 delegates are present from our conferences, and then at that time we are so absorbed in the affairs of the Church in general that we cannot give ourselves to the problems that face us as a people. It is true, we have held at times District Superintendents' Councils and here and there a Group meeting, but at no time have we held a meeting when all of our conferences were represented.

And then, too, there are many things of direct concern to our work which need definite and specific consideration. That there will be an insistent demand for some sort of indigenous leadership for our conference need not occasion surprise. There must be an outlet for this energy and an utilization of this source of power for the advancement of the Kingdom of Jesus Christ. Our membership must be brought to the highest point of efficiency as soon as possible and at the same time we must conserve every interest of our church and of the Kingdom. The matter of self-support will be discussed, as we clamor for responsibility, to be consistent, we must become more and more self-supporting. We have no doubt also that there will be other questions discussed that will be of vital concern to all. It would be entirely unnatural in view of the continued discussion concerning the Negro if he did not desire to have something to say about the disposition that is to be made of him or might be made of him in connection with certain movements that are under way. How large a place such a discussion will hold in the proposed meeting, we do not know. But that it will demand consideration, we have not the least doubt.

The German Conferences held recently just such a meeting, discussing the relation of the German Conferences to the Church as a whole, and suggestions for future development of the work. There should be no marvel that the meeting at Nashville is being called; the marvel is that we have not held such a meeting long ago. There should be a large delegation. This is more than an ordinary convention. Every man who can get there should come, even though it requires a sacrifice.

PRIMITIVE NATIONAL CONVENTION

Last week the Primitive Baptists of the United States held the eighth annual session of their National Convention in St. Barley Primitive Baptist Church, at Huntsville, Ala. There was a good delegation present and much routine business was attended to. The meeting was called to order by Rev. W. L. Douglass, M. D., D. D., who is president of the organization. In connection with the national body there is a woman's department. They, too, held their regular sessions, being allowed, however, to sit in the general sessions and to vote on all propositions relative to the Convention. Some distinguished visitors were present, among whom was Rev. Henry A. Boyd, assistant secretary of the National Baptist Publishing Board, who delivered an address before the Convention on Wednesday evening. Prominent among the Primitive Baptist who were in attendance were Elder C. H. Davis, Secretary, Alabama; Rev. R. A. McCloud, Florida; Dr. J. T. Martin, Winston-Salem, N. C.; Rev. A. D. Cox, West Point, Miss.; Rev. L. W. Thomas, D. D., Mexia, Texas, and a host of others from a number of states in the Union.

TO AID THE NEGROES

Northern Presbyterians Plan for Evangelization.

Rochester, N. Y., May 27.—The general assembly of the Presbyterian church in the United States today approved the recommendation of the active committee that the work of the board of freedmen be extended to include evangelization among Northern negroes.

The resolution adopted Tuesday in which Dr. Charles H. Parkhurst of New York was censured for alleged encouragement given opponents of the prohibition bill in California was reconsidered today. Dr. Parkhurst's name was stricken from the resolution because of the question of the "legality and propriety of naming a person not before the court."

Greetings from the Southern Presbyterian church, the World Alliance of Churches holding the Presbyterian system, the Evangelical Reformed Church of France and the Waldensian church of Italy were presented by representatives of those bodies.

The 1916 assembly will be held at Atlantic City.

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DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Union of Methodism From a Colored Man's Standpoint

Southwestern Christian Advocate 9/21/15

By the Rev. Willis J. King

Doubtless there is no matter of more importance before the Church at this time than the question of tne union of the two great Methodist bodies; and equally true is it that no section of either body is more interested in this question than is the Negro membership of the Methodist Episcopal Church, for it is an open secret that he is perhaps the greatest obstacle to such a union. The fact of its peculiar interest to Negroes, together with their equal right with other members of the Church to express their views with reference to any problem with which the Church is concerned, gives adequate excuse to any man of color in our Church for venturing to put into print a contribution which he feels he has to make to this subject. And now to the question before us.

In the abstract I am sure there is no question on the part of anybody in either church as to the desirability of the union. Who could object to that and still claim the name of Christian? It was exceedingly unfortunate that the differences in opinion in 1844 were so great as to necessitate a separation; and everybody in each Church should lend all possible aid to the healiing of the breach that was occasioned in those days in both church and state. In this desire to heal the breach and arrive at a fraternal understanding that will permit of organic union between these two great branches of Methodism, the Negro is not one whit behind his white brother. It is only a part of the larger national movement in the attempt of the North and South to wipe out sectional differences and becomes one country in thought and ideals.

That this movement is succeediig so splendidly is a cause for sincere gratification on the part of every loyal American. No one welcomes this more than the discerning Negro, nor will any one be more benefited than he, in the truest sense, if the movement towards this mutual understanding is a normal and healthy one rather than of the mushroom order; for the Negro has sincere friends in both sections of the country who simply need to come to a clear comprehension of their relation to him and his to them.

The situation in our nation is paralleled in our Church, and the Negro has the same attitude towards both: he is as desirous as any of them can be that the white elements in our Church and state arrive at a mutual understanding of each other. He is as eager for union as any, because he, too, wants to advance the kingdom, and feels that, other things being equal, this can be done better by a united than a divided Methodism.

But our problem is not in the abstract attitude toward unity, for there is common agreement there, but in the concrete putting of our desire for union into operation. The proposition most generally discussed at this time is the one submitted to us by the Methodist Church South, by action of its General Conference in May, 1914: That the two churches unite on this basis of four General Conference jurisdictions—one colored and three white.

That the Negro membership is in favor of union on this basis may be easily seen in the action of the representative body of this membership assembled at Nashville, Tenn., where the convention almost unanimously endorsed this proposition. The same thing might be seen in the action of the Mississippi and Washington Conferences in endorsing it by large votes. The Negro is heartily in favor of the union as proposed, for he sees a chance for the exercise of that initiative on his part without which no people can hope to "arrive," and at the same time to be a part of what would be the greatest Protestant communion in the world in its work of preaching the Christ to all sorts and conditions of men. The Negro favors in principle the proposition submitted by the Church South. If the South is sincere, and our Church is satisfied -and the Negro membership is certainly satisfied with the proposition as far as it understands it—the question of union ought to be merely the working out of the details of the union by a commission.

But just here has been raised an issue by some in our own Church that seems to us a fundamental one. That is, the colored membership is being made to wonder if what is most desired by the leaders of our Church is not the withdrawal of its colored membership. Take the masterly address of our senior Bishop Cranston at a meeting of the Boston Social Union recently. In his address, reported in "Zion's Herald," he gave the clear intimation that the withdrawal of the Negroes would greatly simplify matters and, may we presume, correspondingly relieve the Church. He was kind enough to say, however, that in the matter of withdrawing the Negro would be allowed to take the initiative. Again, take a recent editorial in the "Philadelphia Methodist Times," the editor says among other things: "Difficulties there are, and the black man is the greatest of all. If he would eliminate himself and incorporate himself with other branches of colored Methodists into one great Negro Methodist Episcopal Church, the chief difficulty would disappear immediately." Statements like these, any number of which may be found in the numerous articles which are being written on the subject, make us wonder if the leaders of our Church, having tired of us, are determined to make life so miserable for us that we shall be forced to withdraw, despite the South's willingness to accept us as a part of the union. It is this evident program that we object to most decidedly.

To explain our opposition to being thrown out of the Church of our choice is not always easy to do, because it subjects us to the charge of being lacking in self-respect. In a recent contribution on this subject in "Zion's Herald" there was the statement: "The self-respecting Negroes do not want to be a part of the Methodist Church, but simply ask to sustain a friendly and brotherly relation to the Church, such as the Colored Methodist Episcopal Church sustains to the Southern Methodist Church now." Taking it for granted that the writer is sincere in this belief, and not using this as a means of coercing us into doing what he wants done and remembering that there may be others who sincerely feel as he expressed himself it may not be inappropriate to call attention to a few facts.

In the first place, there is a common erroneous impression that the Negro membership is a kind of an adjunct to the white membership of the Church, that the white membership is the Church proper, while the Negro membership is a loosely connected, useless annex. There is no question as to the fact that the white membership constituted the original unit, no question as to its primacy being continued indefinitely, because of superior intelligence and superior numbers; but the fallacy ought to be exploded forever that the white membership is any more truly a part of the Church, as far as its theory and polity is concerned, than is any other race element in the Church. The Negro, like the white man, was either born into the membership of the Church or, having been invited, accepted the invitation and came into its membership, and has a right to stay there, provided he obeys its laws, as long as any other man. To say that he is not self-respecting because he wants to remain in the Church of his fathers as well as the Church of his choice is, to say the least, unkind and even unchristian.

The question usually overlooked in the discussion of this problem is: What is to be the effect of the proposed union on the world program of Methodism? It is doubtless assumed that a united Methodism could do a larger work along the same lines as it has been doing. It most certainly can if it follows the program of its peerless founder: "The world is my parish," or, better still, that of our Master, "Go ye into all the world and preach the gospel to every creature." The question at issue is: Will the union leave room for the incorporation into its membership of all races, or will it simply be a colossal Protestant organization having only the white race in its membership? This question as to the future program of the Church is of far more importance than the effect of being driven from the Church can possibly be on the Negro.

The Methodist Episcopal Church has swept on like a prairie fire, impossible to check, because it had a message to all sorts and conditions of men. Shall the great Church now narrow that message and say that it has a message to white men alone? That is what it says when it deliberately drives its colored membership from its ranks. The glory of the old Church has been its work in China, India, Korea and Africa. Will the church deliberately set forth a program that will ultimately exclude all these alien peoples rfom her membership? To drive the colored membership out is equivalent to saying to Bishop Hartzell that his Christian statesmanship on the vast continent of Africa was simply a work of supererogation; we humbly retire in the face of the Mohamedan onslaught, not because we are beaten but because we have no place in our communion for men of that hue and race. The same would ultimately have to be said to Bishops Lewis and Bashford in China and to all our workers among alien races.

As to union and the proposition submitted, we are enthusiastically committed to it if it means to leave us our richest heritage as Methodists—our world-wide program; anything other we must oppose. Let no one delude himself into believing that with the Negro it is simply concern for his material welfare, for whether in the Church or

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forced out the Negro will get along somehow. Let there be more concern about the future program of the dear old Church; and let us see to it that our union be not "One-at-any-price," but a union for the larger, fuller, truer expression of our common humanity.

Boston. In Zion's Herald.

THE MISSISSIPPI PROPOSITION

Dr. W. W. Lucas of the Mississippi Conference is due the credit for starting the amendment for Bishops for races and languages in his conference, the Mississippi, and under his leadership the proposition secured the endorsement of that conference a year ago. The proposition, however, is the original Merrill proposition drawn up by Bishop Merrill and started by the Rock River and was sent down to the annual conferences by the General Conference of 1904. As it stands to-day it is the judgment of the committee on Episcopacy of the General Conference of 1912. This committee, after many days of deliberation agreed upon this proposition as the means to meet the needs of our colored conferences. This proposition was approved by the General Conference by a very large vote, 527 to 45. Whether this is a two-third vote of the General Conference is debated, we shall express ourselves on this point later.

Since 1872 the Church has been facing the question of racial Episcopacy for our Negro conferences. The Negroes are not asking that men elected from their race shall preside over white conferences, they are asking that the General Conference with nine-tenths of the votes white, shall elect from among their number men who shall preside over colored conferences. This is as little as they can ask and the church in view of the history on this question cannot afford not to grant this request.

The official vote to date among the ministers is 3,298 votes for, 1,877 against, being short of a two-third vote by 152 votes. The vote among the laymen is 2,109 with 1,206 votes against, being short 101 votes. This tabulation does not include the lay votes of North Carolina which was unanimous in favor of the proposition nor the lay and ministerial votes of the Atlanta conference. The Atlanta conference as well as the lay-electoral conference of the Atlanta conference went overwhelmingly for the proposition. While the West Texas lay vote is recorded, the ministerial vote is not recorded. By the time that the Mississippi, Louisiana, Florida and Little Rock conferences' vote is recorded, the proposition will have received more than the two-third majority.

It is significant that, out of a total vote of the laymen of the Central Alabama, East Tennessee, North Carolina, Savannah, South Carolina, Tennessee, Texas and West Texas Conferences there are only five votes against the Mississippi proposition. Let it be remembered that this is the vote among the laymen. The ministers have recorded a larger vote against it but the laymen are practically unanimous for the proposition, and this may be taken as the expression of the sentiment in all of our colored conferences on this proposition.

COMMISSION ON FEDERATION OF COLORED CHURCHES

The meeting of the Commission on Federation of Colored Churches which was held in Chattanooga, January eighth, may become significant in the history of the Methodist Episcopal Church and the Negro Race. The commission at this meeting did little other than discuss and define its power and prerogatives. The interpretation placed upon its power and prerogatives, we believe are thoroughly in harmony with the mind of the church.

The Commission was called to order by Theodore S. Henderson, Chattanooga, Tenn., and Wilbur P. Thirkield, New Orleans, La.; Bishop Thomas B. Neely, the first named Bishop on the Commission taking the place of Bishop John M. Walden deceased. The members of the Commission present were Bishops Thomas B. Neely, Philadelphia, Pa., ministers, Revs. J. P. Wragg, Atlanta, Ga. and R. E. Jones, New Orleans, La.; Laymen, I. Garland Penn, Cincinnati, Ohio and E. H. McKissack, Holly Springs, Miss. Rev. R. E. Gillum of Mexico, Mo., and L. J. Price of Atlanta, Ga., could not be present. The commission permanently organized by electing Bishop Theodore S. Henderson, Chattanooga, Tenn., chairman and I. Garland Penn, Cincinnati, Ohio, secretary.

Bishop T. B. Neely presented an exhaustive resume of all the legislation of the General Conferences of 1904, 1908, and 1912 relating to the creation of the Commission on Federation of Colored Methodists, interpreting what in his judgment was the mind of the General Conference in promoting through the legislation the subject of cooperation, federation, and unity of colored Methodists in America. The Commission spent some time in debate upon the subject, whereupon a committee was appointed to define the powers and prerogatives of the Commission. The committee consisted of Bishops W. P. Thirkield and T. B. Neely and Rev. R. E. Jones.

At the afternoon session the committee made its report which was thoroughly considered and finally adopted unanimously as follows:

Whereas, the General Conference of 1904 directed "that the (then) Commission on Federation take such steps as it may deem wise and necessary to bring about a closer unity between the colored Methodist Churches having an Episcopal form of government"; the General Conference in 1908 spoke of "the prospective union between the various branches of colored Episcopal Methodism" and instructed "the Commission on Federation to further these results," and made a Commission "to confer witth similar commissions," of the churches as aforestated and for the purposes named; and the 1912 General Conference re-affirmed the preceding acts and said: "It is plainly our duty to assist in every practicable way in allaying the competition among the Colored Methodist Churches and thus increase the efficiency of Methodism, combined service to the Negro race," and the same General Conference ordered a "Commission on the Federation of Colored Churches" "whose duty it shall be to confer with similar Commissions, if such shall be appointed from the African Methodist Episcopal, African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches, concerning such questions as may lead to more harmonious co-operation in extending the kingdom of Christ."

Therefore be it

Resolved, 1. That it is the duty of this Commission on Federation of Colored Churches, first to promote the union of the Colored Methodist Episcopal Churches; second, to further their federation where they are not prepared for organic unity; and, third, to promote fraternity and Christian cooperation.

Resolved, 2. That it is the further duty of this Commission to consider such questions as vitally concern our own colored ministry and membership in their relationship to the larger questions of the organic union of Methodism.

Resolved, 3. That, in connection with these duties, we recognize the propriety of seeking to avoid unnecessary duplications of Churches and educational institutions; to prevent the passing from one denomination to another of improper ministers and members; and to reach wise understandings for the practical welfare and enlarged efficiency of the said Churches, including the matter of better preparation for and in the ministry.

Resolved, 4. That a committee be appointed to open correspondence with similar commissions of the said Colored Churches, or, where there are no such Commissions, with the Churches themselves, or with representative men of the said Churches, in order to do certain what these Churches are willing to do in the matter of federation, union, and practical cooperation.—Thomas B. Neely, Secretary of the Committee.

The permanent committee of three, created by resolution four of the above report, was appointed as follows: Revs. R. E. Jones, New Orleans, La., J. P. Wragg, Atlanta, Ga., and I. Garland Penn, Cincinnati, Ohio. The committee of three was instructed to begin its work at once to push the same vigorously, and report the progress made at another meeting of the Commission to be held not later than the summer of 1915.

BISHOP WALTERS IS HONORED BY COUNCIL

For the first time since it was brought into existence four years ago the Federal Council of the Churches of Christ in America, with direct supervision over seventeen million communicants, has given recognition to the attainments of Negro churchmen by electing Bishop Alexander Walters of the African Methodist Episcopal Zion Church to the administrative committee of the council.

The council is officered by some of the most distinguished churchmen in America, both clerical and lay, with Prof. Shailer Mathews as president. The Rev. Charles S. Macfarland is general secretary, the Rev. Henry K. Carroll, associate secretary, and the Rev. Sidney L. Gulick, representative of Commission Relations with Japan. The Rev. William I. Haven is chairman of the administrative committee.

A dinner was tendered to Dr. Mathews and Dr. Gulick on Monday evening, April 19, at Hotel Astor, by the Federal Council of Churches, the Church Peace Union, the New York Peace Society and the Japan Society, at which Bishop and Mrs. Walters were honored guests. They were accorded every courtesy and were seated at table No. 5, at which were also Bishop Robert L. Rudolph of the Episcopal Church, and Bishop Luther B. Wilson of the M. E. Church, with the Rev. J. E. Lyall, M. Lambert and the Rev. L. O. Williams.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Proceedings Of The General Committee Of The Freedmen's Aid Committee

11/25/15
Southwestern Christian Advocate

By the Rev. E. W. Kinchen

The atmosphere of Pasadena, both as to its generous hospitality and its fine field to create interest in the Negro's cause made this an ideal place for the meeting of our great General Committee. No place is more cordial than is Pasadena and no community furnishes a better field for educational work along the lines of the Negro's cause than does this marvelous city with its wealth and general disposition to aid worthy causes.

It was most fitting that the General Committee should hold its sessions in one of Methodism's most militant churches. The overshadowing personality of the pastor of this church, Dr. Matt S. Hughes, puts Methodism far in the lead of all denominations in this section and his masterful influence is seen and felt in all the interests of the city.

The entertainment was all that could be expected of the first church of Pasadena. Never before in the history of the general committee has so many leaders of the church gathered to spend two full days and nights in the interest of the Freedmen's Aid Society. There were twenty-four Bishops including two missionary Bishops, in all sixty members of the committee who answered the roll call.

The feeling of pessimism that steals over us so often because of the apparent waning interest in the colored man's cause on the part of the Church was most positively rebuked by this wonderful conference made up of our leaders representing all sections of our fair land.

Twenty-two Bishops were present the first morning and remained to every session. These general committee meetings serve to correct the notion that some of us hold that our Bishops are "Canned Goods" placed on the shelf of dignity. You would change your mind and would readily realize why Methodism delights to honor these fathers, and more important still, why she rests her causes so largely in their hands, should you be present at one of these meetings. As you observe these men you are convinced more and more that God seems to have a special mould from which these men are turned out worthy leaders of His great cause. It is most illuminating to listen to the debates and observe the fine attitude of these leaders toward each other. You are charmed by the flashes of humanity which continually show themselves, and you say, after all, "these elder brothers are only men." There are no retired Bishops in the general committee in the sense of inactivity and you find yourself again and again praying for grace that you might not go counter to the injunction of our Lord, "Judge not that you be not judged," or that trite saying of one "What—we mortals be," as you are tempted to question the judgment of our quadrennial body which labels some of these fathers "Retired." You might just as well try to stop the foaming waters of Niagara as to put Bishops Moore and Neely on the shelf for no Bishop is more alert to the problems with which the Church must deal and are more interested in its larger program than are these fathers.

Besides the Bishops are the forty or more members of the general committee and the Freedmen's Aid Board. Each one of them is a leader of the Church, representing a large interest and yet devoting themselves also to this special phase of our great Methodism. As we have indicated before, you are led to wonder how God so loves us as a race and how these leaders of a great Church with its many fields of operations and demands for its vital strength, can center all the interest of the denomination for two full days in the vital consideration of the Freedmen's cause, both as it relates to the Church and the nation.

Among these men are the experts of the cause—experts by reason of a life work among our people. These are the names of the immortals: Hartzell—Who among us does not know this honored name and has not been inspired by his princely life? He is truly the world-citizen of our Methodism;—and then Bishop Hamilton, whose labor of love and devotion to our cause has often caused him suffering and slights from his own race. No, I have not forgotten the junior of these heroes, Wilbur Thirkield, who has so identified himself with us that he is often pointed out as the "Negro Bishop;" and when you hear the clear ring of Bishop Anderson's voice as he points out the needs of the society and the fearless notes of Bishops Leete and Henderson as they point out not so much what we have, but what we need, not so much what we have attained to but by what we are being detained, not so much what the Church has done for us, but what it needs to do for us or, to acknowledge to the world that it does not mean to continue to include us in its world program and thus blot out of our Methodist vocabulary that central, vital saying of Mr. Wesley, which shows his ideal genius for Methodism: "The world is my parish," then you feel surely God has prophets who have not bowed to the gods of this world, public opinion and an apparent denominational indifference.

We are advised to take a tonic for certain conditions of our physical state; churches as well as individuals need a tonic. Our local branch of the Methodist Church in this community needed a tonic; this general committee supplied this by the presence of our splendid colored leaders who are members of these committees. These men are worthy representatives and are ever alert in pushing the claims of the race and intelligently laying on the hearts of the committee the urgent needs of our special work. The colored men of the committee are Dr. Lovingwood, whose superb work in Sam Huston College immortalizes his name; Dr. E. Skelton, who is called the "Cat's Paw," for when others fail to get results, Dr. Skelton is always appealed to and he never fails because of his direct way of putting things and his fearlessness; Dr. E. A. White, who has long been the leader of his conference, the Lexington, and has kept his face toward the sun. He has the fullest confidence of all of the leaders of our Church; Dr. J. H. Scott is the dean of the crowd, not a man of many words, but of sound judgment and one soon realizes why he is the leader of his great conference; those who know Baxter McRary best readily realize that no man knows better how to adjust himself in the interest of all that is grand and noble than does he. His fine spirit and gentle life make him a worthy leader of whom you are never ashamed, or uneasy as to how he will deport himself among any class of men in the world. The fixtures of the society are Dr. Lee Aultman, Mr. Race and Miss Getzemer. There would not be much of a Freedmen's Aid cause if it were not for the work of the splendid secretaries, Dr. Moveety and Penn. With all the difficulties they have had to meet during the past year their reports show a most satisfying advance. In the matter of the jubilee authorized by the last general conference through which the Church was asked to raise a half million dollars, of the total amount already raised to date—a hundred thousand dollars—the colored people themselves, led by our I. G. Penn, have contributed over sixty thousand dollars, whereas the rest of the church has only raised a little more than thirty thousand dollars.

The race will be vitally interested in the action of the general committee, relative to the Meharry Medical College. This school stands closer to the heart of the entire race than any other institution devoted to the education of our people. Although for all of these years it has been controlled by the Freedmen's Aid Society of the Methodist Church, yet three-fifths of all the Negro physicians are graduates of this institution.

Meharry centers around one great man, who has not only been its patron saint but it vital breath, for without the untiring efforts of Dean Hubbard, this greatest institution of the race could not have been maintained. As the report of the secretaries say, "Dean Hubbard has made a remarkable record in that thus far he has carried the school through all of its vicissitudes and never in any year has appealed to the society for help in taking care of a deficit and has closed even this hard year with all bills paid and a slight balance on hand."

But there came before the committee a combat of opposing sentiments affecting the school, either of which was laudable. One was presented by those devoted to denominational pride, willing to appeal to the general church for larger giving and thus hold Meharry strictly a denominational school, while the other sentiment was presented by those with no less pride for the denomination and yet who, after careful study and weighing the situation felt that the permanent assurance of the continuance of this institution, which immortalizes the names of the Meharrys whose generous gift made it possible, could be secured by a different mode of pro-

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cedure. After much helpful discussion which was most illuminating and which finally brought all to an agreement, a plan was adopted by which Meharry will sustain an independent existence and still a majority of the trustees will be Methodist Episcopalians. The school thereby will hold its vital interest in the heart of the denomination, and will be in the position to secure a possible endowment to equip and sustain it in its large ministry to all the colored people.

Allowing all that has been said above of the vital need of Meharry for service, yet the general committee centers its larger hope and faith in this race of ours in the ministry of Gammon Theological Seminary, and no part of the report of the secretaries received such hearty interest than did that part which called attention to the splendid work being done at Gammon, and the earnest wish is that the Church will pray and pray that God may call and move young men to enter this noblest of all professions,the Christian Ministry.

The report of the secretaries called attention to the improvements made on several schools and called special attention to the work going on at Flint Medical College, in New Orleans, under the leadership of Dean Fuller, and the resident Bishop Thirkield, who took upon himself the responsibility of raising ten thousand dollars for a new hospital; this amount has been raised and the society has assured five thousand dollars and the new hospital, so much needed in this great city, is nearing completion.

The report called attention to several changes in the heads of our institutions at Clark University: Dr. W. W. Foster, resigned to go into the pastorate. The new president at Clark University is Dr. King, the former president of Moore's Hill College, in Indiana; the new president of Rust University is the Rev. Geo. Evans. Prof. M. S. Davage is the president of Geo. R. Smith College.

Conference Collections

The report says: "In spite of the bad financial condition in some sections of the North, and quite general through the South, the income of the society from conference collections shows an encouraging feature over last year. In fact the society has an increase in its conference collections for each year of the present quadrennium, as follows: 1911-1912, $133,406.79; 1912-13, $159,276.32; 1913-14, $69,807.88; 1914-15, $178,689.60. Secretary Penn, who has so surprised the Church by the splendid way he has handled and pushed the jubilee among our people, is renewing his efforts to call our people to greater self-help for our schools by more systematic method of giving. With all that we might say as to the Church's interest in us, that interest in the future must represent the colored man's sacrifices and gifts in his own behalf.

Secretary Penn and Dr. E. A. White proved themselves to be the orators and debators of this session. When the report of the special committee on efficiency was before the general committee most of the report of this committee was either referred to the boards or to the general conference, but that part of the report which recommended that the general committee be dispensed with and its work left in the hands of the Freedmen's Aid Board was fully discussed and as the result of the fine speeches made by Dr. Penn and Dr. White, the general committee was made to see that these annual meetings which brought together all the leaders of Methodism to study the needs and problems of a lowly race was the best advertising medium in the interest of this race and therefore the extra expense should not be considered, when compared to the great good accomplished. The general committee finally defeated this part of the report of the special committee.

In many respects this was the best and most far-reaching general committee meeting in the history of our work. The two mass meetings, one at the First Church in Pasadena, where the meetings were being held, and the other in Wesley Chapel, in Los Angeles, gave opportunity for a greater inspiration and a more vital interest in our work than that city has ever had.

But when we think of the splendid work of this great Society and of its great service to our race, we cannot help but place wreaths of eternal Forget-me-nots on the graves of those we so much miss. Dr. Rust, Bishop Walden, and last but not least, our own great leader, Dr. M. C. B. Mason. Do we take pride in the work of our society, with its twenty-two schools and colleges; do we rejoice, as surely we must, in the splendid reports of our secretaries; but if we do, let us remember who made all of this possible, the men whose constructive work brought our schools to such efficiency—Walden, Rust—yes, but blot out the immortal work of Madison B. Mason and you endanger the life of the society. These immortals have been crowned and are watching yonder how well we take up the task and how cheerfully we hold up the arms of our leaders. "Servants of God, well done."

NEGROES AND CATHOLICS

We have been fond of assuming and saying that Negroes are "just naturally Baptists" and taking it for granted that we had them in perpetual possession. This is one of the devil's fallacies for deceiving the unwary and carrying into captivity a body of people while the saints were asleep. Nobody is "just naturally a Baptist." People may be born into a Catholic church or a Methodist or Presbyterian church, but he has to be born again to be a Baptist, whether negroes or white folks. The negroes of the South are largely Baptists because our fathers preached the gospel to them and our mothers read the Bible to them. The writer is told that the first convert his father baptized was a negro, as it was his habit and business to preach to them in the same churches that the white people worshiped in. They got the negroes into the kingdom and into the Baptist churches because they went after them.

In more recent years it has not been so easy to reach them and the opportunities for preaching to them have been diminishing. Largely they cut themselves loose and we have been too quick to leave them alone. Northern Baptists have tried to help them with some success. In the last few years it has been reported that the Catholics have been making special effort to win the negroes. Some have been disposed to regard this as a mere rumor or as a case of "nerves." But the facts are very much in evidence. A few days since the pastor of a colored church in Jackson took the editor around to see what was being done. The Catholics within a very few years have bought a block in the part of Jackson populated by negroes, have built a large two-story brick school house, a two-story brick for the "sisters" who teach, to live in, a new church house and a home for the priest. Into this they have gathered three hundred children from protestant and Baptist homes who are required to come to the Catholic church on Sundays to be taught the catechism. Each child is charged twenty-five cents a month for tuition. The colored pastor reports that these people are being brought up in this way. If Baptists should do as well in Brazil in so short a time, it would be published in all our papers as a great achievement. We are doing well in Brazil; but there is such a thing as "saving at the spigot and wasting at the bung." What are we doing for the training and saving of these people at our own doors and in our own homes? In this particular case, absolutely nothing. If it is easy to bring and keep them in the way of the truth, with less outlay of money is it not good economy and good religion to do it? While men slept an enemy sowed tares in the wheat.

The Baptist
Nashville, Tennessean
29 March 1915

PALM SUNDAY IN COLORED CHURCHES

"Palm Sunday" was very generally observed in the city among Nashville's large colored population, the various religious services during the day being quite largely attended. The favorable weather also, it is believed, was an element that brought out the representative gatherings. The numerous services held in the morning were well attended.

In the afternoon there were a number of special services among the colored people. Dr. W. W. Alexander, pastor of Belmont M. E. Church, delivered an address to the Y. M. C. A. of Meharry Medical college. Dr J. N Haskell, pastor of the Congregational church, was the speaker at the men's meeting of the colored branch of the Y M. C. A., held at the Lincoln theater, on Cedar street, and the colored Masons and Pythians of the city each held special services in the afternoon.

The Eastern Star, the woman's department of the Masons, observed "Palm Sunday" with a sermon by Rev W. S. Ellington at the First Colored Baptist church. Naunie E. Perkins, president of the city chapters' union, delivered an address.

The Pythians carried out a program at St. John A. M. E. church, the day having been proclaimed their annual thanksgiving. Rev. W. G. Jones, pastor of Capers chapel C. M. E. church, delivered the thanksgiving sermon.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

A SIGNIFICANT ACTION

The Mississippi Conference at the session held in Vicksburg, which closed Sunday of this week, by a vote of 92 ayes as against 21 noes, passed a resolution requesting the Board of Bishops to send down to the Annual Conferences and Lay Electoral Conferences of 1915 and 1916, an amendment to the Third Restrictive Rule so as to provide for Bishops for Races and Languages. This action of the Conference with the debate, which preceded it lasting an hour, is significant for many reasons. In the first place this vote is a complete reversal of that given on a similar proposition sent down by the General Conference of 1904 at Los Angeles, which was, ayes 1, noes 100. The vote of last Saturday represents quite 81 per cent of the membership of the Conference in favor of the proposition and it was predicted on all sides that when the prosopition is returned in 1916 for the constitutional vote it will be well-nigh unanimous. The debate as might be expected, brought out the reason for such a reversal of form. The brethren believe that the measure is one which will help the Church in general, in that it gives a workable and an adaptable plan in the Episcopacy to secure through the Episcopal office the largest possible results to any one race in the Church through a member of that race in that high office. The debate took on the form of what it would do for all peoples as they came to the point of advancement under the tutelage of their white brothers, where they would yearn for the opportunity to do large things in bringing in the Kingdom. It was therefore discussed as a Church measure throughout. The brethren brought out the fact that twice had the General Conference submitted this proposition and that evidently it was in earnest. The request to the Bishops to send the Mississippi proposition down was to clear the question of constitutional handicap as the resolution says.

Since this proposition does take care of the repeated requests since 1872 for Episcopal leadership among the Negroes in the Church and also others, the Negroes are becoming sane upon the matter of what the church can do and what it cannot do. They were enthusiastic for the possible.

The Mississippi Conference has done what may become epochal in the history of the Church.

In all the questions now before the Church, of federation, co-operation and unity and that of how to so adjust the Episcopacy as to secure largest results, the Church is seeking after, if happily she may find the way. The Mississippi debate showed a breadth of knowledge and interest in the world's greatest problems before the Church which was gratifying. We give in this connection the paper as passed by the Conference and which will no doubt be concurred in by others:

Whereas the General Conference of 1912, had before it for consideration a proposition reported by the committee on Episcopacy as report No. 21 which related to the election of Bishops for particular Races, Languages and people by amending the third restrictive rule of discipline of 1912

And whereas the said proposition received 520 votes of the 565 members of the General Conference present and voting and was evidently supposed to have received the constitutional majority necessary to the sending of it down to the Annual Conferences and Lay electoral Conferences;

And whereas a constitutional question was raised as to whether the proposition did receive the requisite majority, which question can be determined only by the General Conference,

And whereas the Bishops in their annual meeting at Washington, D. C., October 27, 1914, declared, through a published statement over the signature of the Secretary of the Board that the said amendments were not before them to be sent down to the Annual Conferences and Lay Electoral Conferences, because the Secretary of the General Conference had not certified the record upon the subject to them,

And whereas there is now before the Methodisms of all races within the United States, the great question of federation, fraternity, co-operation and unity and we confidently believe that the passage of the amendment providing for Bishops, for Races, Languages and People would be a means toward an adjustment which would be helpful and promotive of the same;

Therefore be it resolved, that the Mississippi Conference in session at Vicksburg, Miss., January 23, 1915, hereby proposes the following amendments to the constitution of the Church.

"To strike out from the Third Restrictive Rule, Paragraph 46, section 3, of the Discipline of 1912, all after the disjunctive "but" and insert the words, "may elect a Bishop or Bishops for work among particular Races and Languages, or for any of our foreign missions, limiting their Episcopal jurisdiction to the same respectively," so that the whole paragraph shall read:

"The General Conference shall not change nor alter any part of the rule of our government so as to do away with Episcopacy, nor destroy the plan of our itinerant general superintendency; but may elect a Bishop or Bishops for work among particular Races and Languages, or for any of our foreign mission, limiting their Episcopal jurisdiction to the same respectively."

Resolved, Second, That the Bishops are respectfully requested in their spring meeting to submit this proposition to be voted upon to the members of the Annual Conferences and the Lay Electoral Conferences which shall meet in the years 1915-16 for their adoption of the said amendments to the Constitution.

Resolved Third, When this amendment shall receive the constitutional majority in the annual Conferences and Lay Electoral Conferences and in the ensuing General Conference of 1916, the said amendment shall become a part of our Constitution

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1/8/15

South Western Christian Advocate

The first joint meeting of Commissions of the Methodist Episcopal, the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches on the Federation of Colored Methodists was held in Cincinnati, Ohio, June 30, 1915, with the following regularly constituted delegates present and participating:

From the Methodist Episcopal Church: Bishops Theo. S. Henderson, D. D., chairman, Chattanooga, Tenn.; Wilbur P. Thirkield, D. D., New Orleans, La.; Thomas B. Neely, D. D., Philadelphia, Pa. **Ministers:** Rev. R. E. Jones, D. D., Editor, New Orleans, La.; Rev. J. P. Wragg, D. D., Secretary The American Bible Society, Atlanta, Ga.; Rev. R. E. Gillum, D. D., District Superintendent, Mexico, Mo. **Laymen:** I. Garland Penn, A. M. Litt. D., Educational Secretary, Cincinnati, Ohio; Prof. E. H. McKissack, A. M., Financier, Holly Springs, Miss.; and Mr. L. J. Price, merchant, Atlanta, Ga.

From the African Methodist Episcopal Church: Bishops B. F. Lee, chairman, Wilberforce, Ohio; Levi J. Coppin, Philadelphia, Pa.; John Hurst, Baltimore, Md.; C. S. Smith, Detroit, Mich. **Ministers:** Rev. A. J. Carey, D. D., Chicago, Ill.; Rev. V. M. Townsend, D. D., Presiding Elder, Little Rock, Ark.; Rev. G. W. Allen, D. D., Editor, Columbus, Ga. **Laymen:** Prof. John B. Hawkins, Financial Secretary, Washington, D. C.; Prof. A. S. Jackson, Educational Secretary, Waco, Texas.

From the African Methodist Episcopal Zion Church: Bishops Alexander Walters, D. D., chairman, New York, N. Y.; J. S. Caldwell, Philadelphia, Pa.; George W. Clinton, D. D., Charlotte, N. C. **Ministers:** Rev. J. S. Jackson, D. D., Financial Secretary, Birmingham, Ala.; Rev. Geo. C. Clement, Editor, Charlotte, N. C.; Rev. P. A. Wallace, Philadelphia, Pa. **Laymen:** Hon. John C. Dancy, Church Extension Secretary, Philadelphia, Pa.; W. J. Walls, Louisville, Ky.; J. W. Martin, Patterson, Ky.

From the Colored Methodist Episcopal Church come the following: Bishops C. H. Phillips, D. D., chairman, Nashville, Tenn.; R. A. Carter, D. D., Atlanta, Ga.; N. C. Cleaves, D. D., Jackson, Tenn. **Ministers:** Rev. J. A. Bray, D. D., Educational Secretary, Birmingham, Ala.; Rev. J. W. Gilbert, Secretary African Missions, Augusta, Ga.; Rev. J. A. Hamlett, Editor, Jackson, Tenn. **Laymen:** Prof. D. C. Potts, Mississippi Industrial College, Holly Springs, Miss.; Prof. W. A. Bell, Jackson, Tenn.; Prof. G. F. Porter, Lane College, Jackson, Tenn.

After careful deliberation the following statement was agreed upon:

We hail with genuine satisfaction the marked growth throughout Christendom of the spirit of co-operation and fraternity, and even that of organic oneness. It is particularly gratifying that this unifying spirit has the largest growth among the people called Methodists. Ours is a common origin, with common theology, and with a burning heart for the salvation of men. Whatever may have been the reason or the expediency for separate organizations of our common stock, to-day, thank God, and the Spirit of Him, His Son the Brother of us all, we see eye to eye on the great fundamentals of our common denominational life. Without the slightest censuring the fathers, we recognize that there is a waste of money, men, opportunity and influence in our present divided form. A United Methodism will be a power in our attack upon heathenism and perverted religions in foreign lands. A United Methodism would be invincible against our greatest modern social evil, the open saloon. A

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United Methodism would elicit a triumphant approval of Him who agonizes and prays to-day that they all may be one.

On Co-operation

(1) That the Churches here represented require as practicable the same standard in the courses of study for the Ministry.

(2) That we approve the effort on the part of the several secretaries of education, representing the various Church Boards, to standardize the curriculums of schools and colleges under their supervision.

(3) That we approve the holding of Inter-Methodist Preachers' Institutes and Christian workers' assemblies.

(4) In view of the widespread movement for increased efficiency in all our churches on evangelism, on improved methods in finance, on a deepening conviction of responsibility for world-wide evangelization, and on the necessity for increased power in the Christian Church as a Community and Kingdom force, that we arrange in twenty-five city centers, more or less, under the joint leadership of the churches represented, in this meeting, for a two or three days' Efficiency Convention, where there shall be presented ways and means for increased efficiency in the work of evangelism, education, home and foreign missions and other items in an enlarged church efficiency, these conventions to be held in succession as far as possible, and be conducted under the leadership of a Committee of the joint meeting, consisting of four representatives of each Commission, and a local committee consisting of representatives of each of the co-operating churches.

Directly following these efficiency conventions there shall be an evangelistic campaign in every local church of each center represented in the co-operating churches of this Joint Meeting, said evangelistic campaigns to be conducted under the direction of the properly accredited leaders of the respective denominations.

At the close of the Evangelistic campaigns there shall be held an Inter-Methodist Negro Men's Convention, date, place and other details to be selected by the Committee of this Joint Meeting named in this resolution.

(5) That we inaugurate on July 1, 1915, an Inter-Methodist Campaign for the raising of an average of one dollar per member for the cause of Christian Education among the Negroes, said campaign to close December 31, 1916, and all monies raised for education within this period shall be counted in the total amount raised by each of the respective bodies.

(6) That the Secretaries of Education of the respective bodies of Methodism represented in this meeting be a committee to present the plans of this united movement for education to the various foundations having funds for the extension of education, and request them to make a contribution of dollar for dollar for the total amount raised by each denomination. That all details for the furtherance of this campaign be referred with power to the Committee of Secretaries of the several Boards of Education.

On Federation

(1) A better understanding between Methodist bodies having Negro membership as to the duplication of Churches and institutions of learning, is essential to the progress of all. Much rivalry and unseemly competition and overlapping of churches and educational institutions should be avoided in the interest of the Kingdom.

(2) Being essentially one in doctrine, discipline and policy, we urge the necessity of all Negro Methodist bodies taking such steps as will show the wisdom of combining and centralizing our efforts in the direction of better seminary training for our ministry.

(3) We further urge the adoption of a common Hymnal, a common Ritual and Catechism.

(4) In no phase of our church work is there greater possibility of waste than in our mission fields. We agree that in foreign fields we shall have a plan to do the work in common or divide the territory for missionary activities to the territory agreed upon.

(5) We recommend that the ministers coming from either of the four bodies here represented who may desire to unite with either one of the other bodies, be required to bring a certificate from their Bishops, showing their standing at the time of the application. Failure on the part of the Bishops involved to adhere strictly to this provision shall be regarded as a violation of the sacred principles and practice of fraternity, and such violation shall be reported to the Board of Bishops of which such Bishops are members.

(6) We commend the movement in the interest of genuine federation indicated in the action of the "Federated Council of Bishops of the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches," as exhibited in the digest of the proceedings of their meetings held in Washington, D. C., 1908, and in Mobile, Ala., February, 1911.

We rejoice that this movement is now reinforced by the co-operation of the Commissioners of the Methodist Episcopal Church. We hereby pledge ourselves to advance the principles of federation by applying them to every practicable form of federated church activity.

On Organic Union

(1) We record our deepest conviction that we will gladly welcome the day when Methodism will be one in fact and spirit. We recognize that it will require much prayer, patience, mutual tolerance and the unselfish spirit of the Great Head of the Church. But we set our faces to the task, knowing that some day there will be a consummation of that which we sincerely desire, and for which we devoutly pray.

(2) We record the desire that in future movements and plans concerning the larger question of the union of Episcopal Methodisms that all branches of Methodism shall be considered alike.

(3) We agree that each commission present to its General Conference for its approval the findings of this Joint Meeting of the Commissions and seek the continuance for the next quadrennium of such commissions having General Conference authority in such instructions to their commissions on the above or kindred subjects as each may deem wise.

BALTIMORE, MD. SUN

4 March 1915

TEACHES NEGROES TRADE

Father Denis Proficient Printer And Wood Carver.

LEARNED BOTH AS PASTIME

Parishioners Of St. Francis Xavier's Church Are Given Daily Instruction At Rectory.

In the basement of the rectory at Pleasant and Courtland streets of St. Francis Xavier's Catholic Church last night a group of negro youths were at work at two big printing presses, turning out tickets for an entertainment and printing reading notices for the pastor of the church, the Rev. N. P. Denis.

Father Denis was in another part of the room, directing another group of young negroes, who were busy carving wood for a set of mission furniture. This set will be raffled off at a fair to be held in May for the benefit of the church.

From time to time last night the priest went over to the presses to see how the printers were progressing, giving them when necessary some useful instructions. At 11 o'clock classes were dismissed and the pastor-teacher went to his room to retire after 14 hours of activity. He had arisen at 5.30 o'clock in the morning to say his daily mass at 6 o'clock, had then made parish calls and transacted other parochial business in the morning, and in the afternoon had taught some of the schoolboys the trade of printing and wood-carving.

Father Denis is proficient at both trades. He studied them as a hobby. About a year ago he decided that he could use his knowledge for the benefit of the boys and youths of his parish, and in January of last year opened the class in wood-carving. In September last he opened the class in printing. There are 26 pupils in the combined classes. Although the printing class has been in existence only a few months, the work of the pupils is remarkably good, and they are doing work not only for institutions and associations in Baltimore, but for persons in several of the Northern States.

For the wood-carving class Father Denis personally purchases the lumber. He then teaches the boys how to distinguish good wood, the peculiarities of the various woods with which they have to deal and the proper way to whittle.

In order that those engaged in printing may turn out the best possible work Father Denis personally supervises a special course for them in spelling, English, mathematics and other branches which are considered indispensable for turning out good work in the trade.

Father Denis probably occupies a unique position in this country in the work which he is doing. The classes conducted by him have greatly interested and pleased Cardinal Gibbons. The priest has been pastor of St. Francis Xavier's Church, Pleasant and Calvert streets, for four years.

SITE FOR BAPTIST SEMINARY

Memphis, Tenn., May 27.—According to the action taken at the recent session of the Southern Baptist Convention (white) at Houston, Tex., this city has been selected as the place where the proposed Negro Baptist Theological Seminary will be located. The convention will give $50,000 toward the erection of a suitable building.

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By Dr. Eray, Gen. Sec'ty Education.

3/24-15

Pursuant to a call, the secretaries of the several departments of the Methodist Episcopal Church, South met in Nashville, February 24th at the Publishing House in the office of Dr. Jno. M. Moore, Secretary of the Home Mission Department.

The meeting was in accordance with a resolution adopted at the late General Conference of the M. E. Church, South to the end that the several secretaries should meet and confer on the question of rendering aid and cooperation with the Colored Methodist Episcopal Church and these secretaries are to report the result of their conference to their respective boards. So the purpose of the meeting was really to seek the best and most fruitful way of rendering the largest helpfulness to the membership of the C. M. E. Church.

Inasmuch as the educational work of the church, the training and development of the young for larger and more efficient service, is the church's greatest interest, the chief topic of the conference was the educational work of the C. M. E. Church. The discussion did not only involve the present status of the work, but the prospect of the work under wise guidance and with proper aid.

Just what attitude the M. E. Church, South would assume toward our educational work at this particular time was a matter of grave concern to many of us. We knew this to be the psychological hour. The great movements in the Methodist family are significant. These movements involve our interest largely. The fact that the C. M. E. Church has been affiliated with the M. E. Church, South since her organization focuses all eyes upon the relation at this time so near general conference year for nearly all the Methodist bodies. Our status in the great oncoming cooperation in the great world-wide movements involving all Methodism is to be largely affected by the spirit of cooperation in the M. E. Church, South and the C. M. E. Church.

For 20 odd years the M. E. Church, South has been responsible for the maintenance of Paine College and has given Lane College various sums annually varying from twelve hundred to twenty-four hundred dollars. For three years some small help was given to four other schools.

The possibility that all aid except that given to Paine College would be withdrawn from the Colored Methodist Episcopal school had become a subject of comment. In view of the already meager help being rendered our educational work by the M. E. Church, South, a condition of embarrassment to the leaders of the Methodist Episcopal Church, South and a chagrin to the leaders of the C. M. E. Church, this possibility of restricted aid had begun to attract large attention.

It was made clear in the recent meeting at Nashville that the work of Paine College, the work which the M. E. Church, South, hopes to do effectively for the Colored Methodist Episcopal Church and which we hope she will do most affectively could be done best by having several of our schools correlated with Paine College. In order to do this, the Methodist Episcopal Church should broaden her policy and render a larger amount of aid to our schools.

The Secretaries were unanimous in adopting a resolution providing that Paine College's budget be put on a cash basis and that a substantial and material aid be given five of our schools including: Lane, College, Miles Memorial College, Texas College, Mississippi Industrial College and Homer College. They regretted not being able to take under consideration at this time other of our schools, but the spirit for rendering larger aid was pronounced.

The increased help to our schools sanctioned by all the secretaries is placed in the hands of the Board of Education, the Home Mission Board and the Sunday-school Board of the M. E. Church, South.

It was exceedingly gratifying to witness the earnest desire on the part of these church leaders to be of the largest possible aid to our church. The expressions were full and the spirit at all times was most brotherly.

With such men as these leading in the great M. E. Church, South, for humanity's uplift, abundant will be the harvest and our church will be bless-

ed by the spirit of brotherhood.

Dr. Hammond, president of Paine College, who was anxious for the idea of concentration was influenced by the desire to see Paine College able to meet her financial obligations each year, and it was his zeal for our good that caused him to push the idea. But when assured that there was not only no spirit to minimize Paine College and that the budget of expenses would be cared for but that there would be the result to magnify Paine, he was ready for the larger movement.

The purpose is rightly to make Paine College an institution to do high class theological work, special training for teachers, social workers and deaconesses. Such work will tend to delocalize Paine College and with every department filled with really efficient workers and with an equipment equal to the demands—we shall have a new Paine College for the new and ever increasing demands among our aspiring youth.

I was called upon for an expression and my opinions were in accordance with the above notions.

The spirit of help was equally broad as exhibited toward the other departments of our church work. Dr. R. S. Stout, our Secretary of Church Extension was present and his work received creditable notice. A resolution was passed requesting the Church Extension department to render whatever aid possible to our Church Extension Secretary through their loan fund.

The sentiment was expressed in the form of a resolution that it would be well for the Church Extension department of the C. M. E. Church to be located in Louisville, in order that the Church Extension department of the M. E. Church, South might more effectively render aid, and that other departments of the C. M. E. Church could be more effectively aided if their headquarters were in Nashville.

Present at the meeting were the following representatives of the M. E. Church, South—Drs. Stonewall Anderson, Secretary of Education; Jno. M. Moore, Secretary Home Mission department; W. W. Pinson, General Secretary Foreign Mission department; W. F. McMurray, Secretary Church Extension department; S. F. Parker, Secretary Epworth League; E. B. Chappell, Secretary Sunday-school department; A. J. Lamar, Manager Book House and Dr. J. D. Hammond, president of Paine College

Representing the C. M. E. Church were Drs. J. A. Bray, General Secretary of Education; R. S. Stout, General Secretary Church Extension. We have had many letters expressing great satisfaction over the results of this meeting as affecting our schools.

In my opinion no meeting of recent years has brought to our educational work more hope. There is much beyond the mere dollar and cent feature. If you are a prophet, prophesy for our educational work.

The result of this meeting has come to me as the greatest inspiration, since the strong and enthusiastic supporters rallied around my efforts as General Secretary of Education, during my sojourn in Texas, Arkansas, Oklahome, Mississippi, Georgia and Louisiana after leaving old North Alabama. I shall write on this later but since I've been asked, I'll say, Texas raised more than any other state for education in my fall campaign and Arkansas next. In these two states the contribution to the Department of Education was above $300 from the C. M. E. Conferences.

Thus are presented the splendid results of this conference of secretaries of the M. E. Church, South with the peculiar significance of an expanded policy.

In addition to this meeting, as Secretary of Education, upon invitation of Dr. Thos. Jesse Jones of the National Bureau of Education, I attended the **Meeting of Secretaries of Various Boards in Washington, D. C.**

On the 2nd of February there was a call for the Secretaries of all Boards doing educational work among Negroes to meet in the office of the United States Commissioner of Education in Washington. There were representatives of all boards of consequence but one—the National Baptist Educational Board.

The meeting was a helpful one, having for its purpose the idea of cooperation between these several boards so that there may not be such waste in expenditure of money in duplicating work, and, that schools shall place in their catalogs what they really do.

This was the third meeting of the kind and there is prospect that much good will come from this effort.

Present at the meeting among the various representatives of boards and educational funds were: Hon. P. P. Claxton, U. S. Commissioner of Education; Dr. J. H. Dillard, president of Jeanes Fund and Director of Slater Fund; Dr. Jesse Jones, Government Specialist: Dr. P. J. McVeety, Corresponding Secretary Freedman's Aid Society; Rev. Jno. M. Gaston, D. D., Secretary Presbyterian Board; Dr. H. P. Douglas, Secretary American Missionary Association; Dr. I. Garland Penn, Secretary Freedmon's Aid Society; Dr. Gilbert N. Brink, Supt. of Education, American Baptist House Mission Society; Dr. S. G. Atkins, Sec. Education, Zion A. M. E. Church; Dr. Link Gaines, representing Board of Education, A. M. E. Church; Mrs. D. S. Shook; Sec. Christian Woman's Board of Missions; Mrs. D. B. Street, Woman's Home Mission Society and J. A. Bray, General Secretary Education of the C. M. E. Church.

There were four colored representatives in the meeting, but they represented about 12,000 Negro students being trained in distinctively in Negro schools, with Negro teachers, under Negro management, and subsisting from Negro support.

This was a very significant meeting and gave opportunity to place our educational work before the representatives of the various boards doing educational work among Negroes and covering the entire United States in their activities.

I am putting the cause of education of the Negro as promoted by the C. M. E. Church before the people. I am getting a hearing. That is all I ask.

As I go here and there pleading for funds trying to make friends for the cause of our educational work, I am asking the prayers of all our brethren and will be pleased at any time to receive assurances of co-operation and sympathy in this great work.

Whenever my services are needed in any quarter to aid in special efforts looking to the promotion of our educational interest or church welfare, if the brethren will inform me I shall make every effort to serve them.

The Trustee Boards and Presidents of our various institutions may feel free to draw upon me for my services at any time.

Alabama Penny Savings Bank,
Birmingham, Ala.

Baptist Conference Hears Sermon By Colored Preacher

There was a joint meeting today of the whites and colored Baptist ministers of this section, held at Freemason Street Baptist church, Norfolk, the chief feature of which was a sermon by one of the colored ministers, Rev. J. H. Hughes, of Berkley, who delivered a discourse of exceptional interest on "The Church," which was highly complimented by his white ministerial brethren, for its depth of conception and scholarly and rhetorical merit.

The colored Baptist ministers here have been recently divided, holding two weekly conferences, but it is thought that their meeting together today with the white ministers will result in smoothing out their difficulties, and in their reuniting in one conference.

The joint conference was addressed today by Dr. Green, missionary to Africa, and by Rev. Mr. Quissenberry and Rev. Mr. Landsdale, the two latter being here in the interet of Baptist foreign mission fields.—Ledger-Dispatch.

Endowment fund, for use in the

Church-1915

Interdenominational Alliance to Study Race Conditions

Will work to save the bodies of men as well as their Souls. Change place of meeting from Penny Bank to Zion Church.

The Interdenominational Ministerrial Alliance held a most interesting meeting, Monday in the usual place of meeting, the assembly rooms of the Alabama Penny-Prudential Savings Bank, where they have met for about two years.

The meeting was well attended.

Impetus was given to the meeting through the Union Methodist Institute just closed.

The preachers manifested much interest in discussing matters pertaining to the uplift and development of the masses of the Negro race.

The conclusion reached was that the gospel ministry has great responsibilities which it cannot shirk nor place upon the shoulders of others, without being guilty of direlection of duty.

The religious, social, civic, educational, health and economic creeds of the Negroes of Birmingham and the responsibilities of the gospel ministry to administer to these creeds werediscussed.

After much helpful discussion along this line, it was unanimously decided to group the members in divisions to study and report conditions coming under their respective divisions.

The following groups or Committees were formed with their chairmen—(1) Group on Health Conditions, Chairman, D. P, Moore, presiding; Elder Bessemer District, A. M. E. Church;—(2) Group on Social and economic conditions, Chairman W. M. Crain, presiding, Birmingham District, C. M. E. Church (3) Group on civic conditions, Chairman P. W. Walls, pastor St. John A. M. E. Church; (4) Groupe on the relations of the Races, Chairman, T. J. Moppins, pastor Metropolitan A. M. E. Zion Church; (5) Group on Literature, Chairman, F. W. Ragland, pastor First Congregationa church; (6) Group on education, L. B. Ellison, pastor Presbyterian church; (7) Group on Special Religions conditions, the Rev. Carter, pastor A. M. E. Church, Ensley.

The officers of the Alliance are J. A. Bray, president; Representation of the Baptist Church, vice-president T. J. Moppins, Secty; L. B. Ellison, Treas.

The Alliance will hereafter meet monthly at 12 o'clock on Tuesday after the Second Sunday at the Metropolitan A. M. E. Zion Church.

REV. WM. MADISON HONORED.

Church Raised $50,000 in Six Years.

Recounting their remarkable success in raising fifty thousand dollars in adding four hundred members to their fellowship in building a forty thousand dollar two-story brick church at a cost og $30,000, with only about $4,500 due on the property—all accomplished under the present pastor, Rev. William Madison, Jr., D.D., who took charge of the church less than seven years ago; and recounting also that their pastor has been honored with the degree of Doctor of Divinity, conferred by the Natchez Baptist College, Natchez, Miss., the Day Street Baptist church, colored, corner Day and Davidson streets, held Jubilee Services Thursday and Friday nights and Sunday at 11 o'clock a. m., celebrating the honor conferred on their pastor, and reviewing the history of the church under his administration—the past six years and nine months.

Congratulatory addresses were delivered by Dr. R. C. Judkins, Dr. J. H. Eason, president of the Baptist State Convention; Dr. A. J. Stokes Rev. D. T. Gulley, of Selma; Dr. William Madison, Sr., Dr. W. F. Watkins, Rev. N. N. Nealy, D.D., Prof. R. B. Hudson, Selma; Rev. M. Davis Waugh, Ala.; H. D. Dismute, Dr. James D. Ramus and Deacons J. J. Neal and Morris Smith.

A feature of the exercises was the song service by the trained choir of the church, assisted by Miss Lola Mattox, Miss Henrietta Loveless, Miss Bertha Loveless, Mr. Emmett Means, Mr. King Long, Mr. Willie Cross, Mrs. Flora Brannon, Mr. R. Grant, Mr. C. Lewis, Mrs. E. B. Major, and Miss Carrie M. Julius.

The special sermon was preached Sunday morning by Rev. A. F. Owens, D.D., of Selma University, Selma, Ala. Letters congratulating the pastor were read from Dr. Boyd, of Nashville, Dr. Booker, of Arkansas; Dr. Calloway, of Selma; Dr. Fisher, of Mobile; Dr. Jackson, of Comer; Rev. E. E. Edwards and wife, Calhoun; Dr. Pollard, of Florida, and Dr. Clanton, of Selma.

At each service Dr. Madison made appropriate response.

Dr. Wm. Madison is a graduate from the theological department, Selma University, and was installed pastor Day Street Baptist church by Rev. A. F. Owens, October, 1908. Dr. Madison is an eloquent preacher, a great revivalist, a thorough organizer and a wise leader. His church is divided into more than a dozen clubs all working in harmony. The present membership is 900. His church edifice is an ornament to the city and reflects much credit on pastor and people.

A. F. OWENS.

PHILADELPHIA CONFERENCE

The 99th session of the Philadelphia Conference convened in Bethel A. M. E. Church, Dover, Del., on Wednesday last, Bishop Evans Tyree, M. D., D.D., presiding.

Almost every [illegible] at roll call. Rev. Parris G. Dake, of Columbia, Pa., delivered the annual sermon, which was followed by Holy Communion and Conference organization as follows: Secretary, Rev. Isaac H. Ringgold, of Phila.; Assistant, Geo. E. Dickerson, of Del.; Rev. Raymond F. Wright, Langhorne, Pa., Recording Secretary; Geo. T. M. Watkins, of Lansdowne, Statistical Secretary; J. M. Palmer, of Phila., Official Stenographer and reporter to the Christian Recorder, Phila. Globe and the Chester Morning Republican; Mrs. Emily Kinch, reporter to secular papers..

The marshals elected were Jno. W. Harris, Jno. Queen, A. J. Smith, Armstead Pollins, Postmaster J. M. Hemsley, of Dover.

One of the notable things done by the conference was a motion by Rev. H. H. Cooper, D.D., of Phila., that it be the prayer of the Annual Conference to the General Conference of 1916 for the return of Bishop Tyree to the district for another four years. The motion was unanimously adopted without a single objection or dissentor.

The members of the conference as well as the hosts of lay people of the first Episcopal District highly appreciate the splendid success that has come to the district during the administration of Bishop Tyree. Educational and dollar money has increased each year. His able and intelligent sermons have been the inspiration of the district and made him acceptable wherever he goes. It is surprising to note the numerous visits he has made to the various charges of his four conferences. Judging from his attitude and devotion to his work he has no big churches to the disparity of the little ones and in like manner no "big men," to the neglect of the so-called little men. All that is required of his men is to take care of what is given them. make their "talents" increase and they are assured of his just and fatherly consideration even extended to those who do come short.

Another evidence of the great work being done under Bishop Tyree is accomplishing, is realized in the greatly increased revenue for education. The first year of his administration Bishop Tyree's best defence is not so much what we may produce in eulogies or written testimonials of our composition and praise, but in the actual statistics which speak so eloquently of the very great work he has accomplished in a period of less than four years.

He it was who introduced an educational rally held at Asbury Park, N. J., beginning as it did in September, 1912, when there was raised for education alone $1950.00; at the second held in Sept., 1913, the rally receipts were $1643.10; in 1914 they amounted to $1392.25.

In addition to these amounts raised at the rallies, which total $4,985.35 there was returned at the conference sessions 1912, $510.60; 1913, $345.70.

In 1914, $430.34, making in these educational moneys returned to the Conference of the First Episcopal District, $1,286.70. A grand total raised in the Annual Rally at Asbury Park and returned to the various conferences, $6,272.05.

These surprising figures are sustained by the number of conversions the first year, 1893. The second year, 1900, and in 1914, 2271 converts were returned; a grand total of 6064 converts in the period of three short years, an average of over 2000 per year.

This splendid showing has its source in the splendid leadership of Bishop Tyree and the measure in which he has been able to so zealously affect his men as to make possible these splendid results.

It was also shown that during this the conference has raised dollar money per district in the Philadelphia Conference aside from the New Jersey, New York and the New England Conference.

The Phila. District reports $2,237.50; The West Philadelphia District, $1,852.75; Harrisburg, $1,539.50. The Wilmington District returned $2,039.30, making a total for the entire conference of $7,723.05. An increase of $104.55 with one important church for unavoidable causes had not reported up to the time our report to the Recorder was made up.

These are among the reasons that the Conference unanimously voted for the return of Bishop Tyree to the district for another four years.

That this desire should represent the sentiment of the Philadelphia Conference and the entire First Episcopal District occasions no surprise for the reason that his attitude toward all his men has inspired unquestioned confidence, respect and co-operation.

An unusual incident occurred at the Friday morning session when Presiding Elder Wm. H. Davis, of the Philadelphia District, moved for the location of Rev. C. V. Monk of the "New Era" for inefficiency and slanderous and defamatory publications affecting the official acts and standing of his Presiding Elder. Rev. Davis presented a number of exhibits of a documentary nature and hailing from Bristol Pa., and Holmesburg, proving the unwillingness of the churches at both Bristol and Holmesburg to receive him as pastor.

Aside from the official constitutions of Dr. Davis touching Rev. Monk's inefficiency, Bishop Tyree entered his earnest and solemn protest against the manner in which he had been slanderously dealt with through the columns of the Era for a period of nearly four years, declaring most positively that he had reached the end of endurance.

He recited instances of the blamelessness of his official acts sustained by positive proof and supplemented the review of the whole matter then resting upon the motion of Dr. Davis by a demand upon Rev. Monk to accept an involuntary location, which he expressed his unwillingness to do even though he acknowledged his guilt in a succession of slanderous publications, damaging in their nature to both the Bishop personally and the Conference and entire district, all of which he admitted and expressed sorrow for signifying that he renounced his policy since coming to the Conference yet showing an unwillingness to accept involuntary location. The Conference imposed the same by a vote of 82 to 3.

The entire discussion was destitute of rancor, anger or bombast, yet a pronounced determination to end an episode such as has wrought untold injury to the church as a whole.

From the appearance of things any man who attempts to issue slanderous and dafamatory publications against the Philadelphia Conference or its Presiding Bishop will assume a very dangerous risk.

Rt. Rev. Benjamin F. Lee, of the Fourth Episcopal District, sent communication to the conference, hailing from the Allied Churches of America, concerning the proposed celebration of the five hundredth anniversary of the martyrdom of John Huss and the four hundredth anniversary of the Protestant Reformation of the appearance and mailing of Martin Luther's Thesis upon the door of the Castle Church of Wittenberg.

A committee was appointed to plan for the proper arrangement and cele-

bration of the said events, the former July 6th and the latter October 31st, 1915. The committee is composed of Rev. R. H. Shirley, Lancaster; I. H. Ringgold, Phila.; W. Spencer Carpenter, Phila.; R. J. Williams, Chester, Pa.; S. George Dorce, Phoenixville, Pa.

"Conference Missionary Women."

The members of the Conference Branch Mite Missionary Society were well represented at their meeting on Friday afternoon. Mrs. Emma J. Roberts, of Phila., president of the branch, presided.

Their meeting opened with prayer by Mrs. H. H. Cooper. Mrs. Sadie E. Hoxter, of Wilmington, read her annual report, which showed a general increase for the year 1914-1915, $194.69.

July, 1914	$297.27
October, 1914	482.45
January, 1915	448.32
April, 1915	364.94
	$1,592.98

Amount received in the regular treasury from auxiliary and dues and distributed to clergy, $849.42. Special fund collected by special efforts, $743.56.

Whole amount raised for the conference year, $1,592.98. Raised at conference session $53.45. Mrs. Fanny Ringgold, of Philadelphia, sang a beautiful solo, both to the delight and surprise of the branch members and the splendid congregation.

Mrs. Jennie M. Palmer, field agent of the Philadelphia District, made an interesting address, dwelling especially upon her pending district meeting to be held in Mt. Olive A. M. E. Church, Philadelphia.

She also dwelt upon the importance of effectual field work and organization and unity and harmony between ministers and members.

Solo by Mrs. Emily Kinch, which was well received.

Mrs. Louise McDowell, of the Western Christian Recorder, made an impressive and an intelligent address which was very encouraging.

Remarks were made by Mrs. H. H. Cooper, Miss Anna B. Payne.

On Saturday morning the committee on Finance made its report as follows:

Total Dollar Money	$7,723.03
Minute Money	81.20
Conference Delegate Money	154.85
General Conf. Sustentation	76.00
The Grant Memorial	167.65
	$8,202.81

Expenditures.

Conference Minutes	$ 73.10
Episcopal Residence	167.65
For Gen. Conf. Sustentation	76.00
Gen. Conf. Delegates Acct.	154.85
Total	$471.60
Paid to J. R. Hawkins, Financial Secretary	$3,089.25
To Sec. Church Extension	617.81
To Sec. of Education	617.81
To Sec. of Missions	617.81
Superannuated Preachers	$112.11
Widows	695.07
Orphans	695.07
Underpaid Preachers	695.07
Conference Contingent	278.03
	$2,363.24

Superintendent W. A. Hubbard Rev. J. W. Jefferson and Pres. W. C Jason of the Dover State College were introduced to the conference and delivered interesting addresses, which were followed by an address by Rev R. R. Wright, Editor of the Christian Recorder. Rev. Wright's address was if anything, an apology for Richard Allen and African Methodism. The address was received with great appreciation. Said Dr. Wright, the American people have produced no man in church affairs the equal of Richard Allen; compare him with Martin Luther and John Wesley and I would put him their peer if not above them.

By historical argument the editor substantiated his contention to the satisfaction of his hearers.

LET THE BAPTISTS REASON TOGETHER.

That the Chicago split of the National Baptist Convention calls for a prayerful and most reasonable consideration of the differences is beyond dispute. The leaders are job and pie mad and can not reason together. The men who are living off the emoluments of office, never stop to consider the interest of the people. Their soul and body are bent on pelf and plunder. They are hunting for the dollar. The rank and file of the church are not concerned about place or position. The interest of the laity is for the promotion of the kingdom of God, the furtherance of the blessings of Christian education and the evangelization of the world. Therefore, it is time for reason and prayer.

There are two sides to this great question, and Christians will consider carefully the equity and merits of each faction. E. Boyd by permission of his brethren twenty years ago journeyed from Texas to Nashville with a grip sack in his hand, without a dollar or a letter of credit from his brethren. The church was an un-incorporated, heterogeneous mass without effectual organisation, holding itself out as a National Baptist Convention. Boyd came to Nashville possessed of his own means, consulted Bishop Smith of the A. M. E. Sunday School Union and the white Baptist publishing concern for counsel and advice. They advised him and helped him in every way possible. He took his own means and credit and built the most powerful and wealthiest publishing house owned by Negroes in the world. Neither the church, nor any of its agencies, offered him or paid him any salary, and have not until this day.

As prosperity came to the publishing house, the Publishing Board had itself incorporated to act as a holding concern to the property of the trust. The National Baptist Publishing Board is a corporation. The National Baptist Convention is unincorporated and is a partnership. The members of the National Baptist Publishing Board are joint partners with every Baptist in the country and under the laws of partnership, one partner has as much right to hold the property as another, and the courts of our land will not dispossess a partner as another, and the courts of our land will not dispossess a partner of a property right to vest it in another. The National Board was created for the purpose of having a place to vest title.

Boyd, like any other sensible business man, carried along for himself businesses that grew, operated and contributed to the success of the work of the National Board. He bought property in his own right. Because he prospered in his own right as he did with the interest for which he is trustee, his brethren became jealous and concluded to dispossess Boyd, saying that he was getting rich.

On the other hand, Dr. Morris, who is head of the denomination in America; Isaac, sercetary of the B. Y. P. U.; Sutton Griggs, secretary of the Educational Board, each of them living and existing contemporaneously with Boyd, neither developed nor accumulated anything. For a long time each of these individuals was on Boyd's pay-roll. Boyd, like the sound business man he is, decided that he had carried them long enough; that they had boards and the same opportunity to make money for themselves and the interest of which they were trustees as he had and he dropped them from his payroll. This was the beginning of the fight. These pie hunters began at once to plot the overthrow of Boyd, even if it should destroy the National Baptist Publishing Board.

These men are inconstent. They claim that the property at Nashville belongs to them, or to that faction of the denomination which they represent. Yet, they argue and preach from the hilltops that if we can not get it from Boyd, we will destroy it; that we would rather buy goods from the white folks than to get them from Boyd; that we would rather see our savings go up in smoke, perish and bring failure and disgrace to the race than for Boyd to operate and develop our business as he has for the past twenty years. In other words, we would rather go down in poverty than to be millionaires at Boyd's hands.

Isaac is begging money and spending every cent that comes his way for expenses, appealing to the Baptists to destroy or perish to death their own official organ, the Union-Review, and buy the personal organ of Sutton E. Griggs, the Beacon Light, a little boiler-plate sheet less than a year old that comes out today and tries to come out the next fortnight or month.

Let us study well the animus behind this fight. If Griggs, Morris and Isaac love the church so well, why have they not made a contribution from the labors of their boards? Why have they not been busy like Boyd and built up a publishing house, a book concern and a bureau of information that are all self-supporting and contribute character to the church? No, they have been idle. They have been asleep while Boyd was awake. They hired and associated with themselves underlings from Boyd's office with a view of ousting Boyd and walking into control of that for which they have not labored. Will the thousands of Baptist preachers in this country be used as pliant tools in the hands of Rogers, Morris, Harris, Isaac, Booker and others, or will you stand up for the integrity of the church, and the honor of the race? Will you sacrifice all to satisfy the selfish ambitions of men who neither work nor contribute? No fair minded men or set of men will ever favor a death stroke to a concern owned, operated and controlled by their own color and denomination.

Isaac gives the case of his faction away when he says that "if we can not take our property from Boyd, we can destroy our property by giving our business to the white folks." No race traitor or traitor to any other cause, civic, righteous, or otherwise ever uttered a battle cry more wicked, damning and treacherous than this hellish intention. The property at Nashville is ours, Isaac cries, and we are going into the courts and take it, if we can. But we have little faith in winning before the courts of Tennessee. Boyd is powerful, rich and shrewd. But if the courts will not oust him and give us the property, for which we neither toiled, sweated, nor paid, we can destroy this property by advising our people not to patronize it and to pay their money into the coffers of white folks. Isaac's one shibboleth is, "if we can not raise the money to run a Publishing Board, we can buy from the white folks and Boyd will have to shut down." Would it not be far better to let Boyd continue to go on succeeding as he is, making something for himself and adding integrity, character and commercial standing to his denomination than to destroy it and disgrace the denomination? What will Isaac and Morris gain by the destruction of the property? Will it add to their wealth, to their glory or to their religion? Will it add a star to their crown in glory or a new song to sing to the everlasting praise of their God, if the Baptists of the country listen to their wail and perish their plant at Nashville? Verily, not. But Benedict Arnold never dreamed nor thought of what would come to him, if he betrayed America to England. Judas Iscariot never reasoned of his poverty and damnation when he betrayed his Savior for thirty pieces of silver.

There is only one National Baptist Convention in this country and Rev. Edward P. Jones, of Mississippi, is the president. The concern of which Morris is president, is self-appointed, self-constituted and self-incorporated The incorporators had no authority from the Baptists of America in convention assembled to take out a charter for the purpose of taking over another corporation. Nobody but a set of fanatics and folls would undertake in the teeth of the Sherman Anti-Trust law and other anti-corporation statues to organize one corporation to preachers of Georgia are going to gobble up another. The Christian teach their congregations to buy literature from Boyd in spite of the misleading and gobbled resolutions that were put through the convention at Wheat Street Baptist church last week. Why should we buy Sutton E. Grigg's paper in preference to our official church organ? Why should we buy literature from the Home Mission Society in Philadelphia rather than buy from our own plant? Why should we break up our own business to make rich a white shop? No, it is the same old story, "if I can not get it, I will destroy it. Negroes have no business getting rich. I love to see a rich white man, but I despise a rich Negro. He is biggety."

Philadelphia Record

13 April 1915

Negroes Want to Name Own Bishops.

Atlantic City, April 12.—In resolutions adopted at today's closing session of the Delaware Conference, with 200 colored Methodist preachers in attendance, the Governors of Maryland, Delaware, Pennsylvania, New Jersey and New York were petitioned to use their influence in favor of local option. The General Methodist Episcopal Conference at Saratoga in 1916 was memorialized to provide for the appointment of bishops of languages and races, thereby granting to negroes the privilege of selecting their own prelates.

Church – 1915

ALABAMA CONFERENCE OF THE C. M. E. CHURCH

Voice of the People

Raises large sum of money for education and prepares to rebuild dormitory at Miles Memorial College.

9/24/13

BISHOP CLEAVES PRESIDES

In meeting which raised nearly $4,000 for education. The addresses of the fraternel delegates one of the most interesting features of the meeting.

At Tuscaloosa, Alabama, September 15 and16 th, the Colored Methodist Church held their annual Conference vacation, which is a meeting with the purposes of raising educational money.

These annual gatherings were instituted by Bishop R. S. Williams in the year of 1907, and they have been conducted in one form or other everysince. During this meeting each year the membership of the Colored Methodist Episcopal Church in the State of Alabama has raised from $4,000 to $11,000, nearly all of which is each year appropriated for education.

The meeting at Tuscaloosa on the 15th and 16th inst., was not a general meeting, but a delegated meeting—six representative were sent from each districtconferences, but the attendance far exceeded this number.

The meeting was intensely interesting and enthusiastic from the beginning to the end. Many splendid addresses were delievered and interesting address delivered by Dr. J. A. Bray, General Secretary of Educatoion, and another most address, "On the Epworth Leaguework, by Dr. R. M. McKenzie, of Anniston, Alabama. Prof. G. A. Payne, Pres. Miles Memorial College should be congratulated upon the interesting and enthusiastic address which he made in the interest of Miles Memorial College Among the papers of special notes that were read, was one by Mrs. R F. Fullwood, who delievered herself of a most splendid production on "Oractical work for women. No paper nor address were listen to with great interest than was the paper of Mrs. Fullwood. Mrs. Lula Martin also read a paper that elicted large applauses and was full of interest from thebeginning to the end. Rev. G. A. Thomas read a splendid paper on "A prepared ministter," which was also among the pepers of special note. On Thursday night Rev. W. A. Bell, pastor Theirgood, C. M. E. Church preached a most ecxellent sermon.

During the entire meeting not only were the discussions full of helpfullness, but they were also inspiring. Bishop Cleaves the presiding bishop showed himself to be a diplomatic presiding officer, keeping his hand firmly on the throttle and maintaining an equilibrium at all times. The meeting resultd in raising nearly $4,000 for education. At the close of the meeting, the Board of Trustees held a very important meeting in whish it was decided that the entire State of Alabama will look forward to putting on a special effort to raise money with which to rebuild the dormintory recently destroyed by fire. The Board also confirmed Prof. Lew as Principal of the Music Department, as well as confirming the other actions taken by the executed Board."

FRATERNAL DELEGATES

Among the most interesting features of the entire meeting, were the speachs of th two Fraternal Delegates sent from the Mississippi Conferences—Drs. Leach and Williams. Dr. Leach in his address showed himselfto be a master and was showered with applauses at the close. When he was through, it was wondered whether or no Dr. F. H. Williams would measure up, but after his address was begun with in a few min uets no one longer question as to as to whether orno agreatwwwwww whether or no a great speach was in store, but we have never listen to a more splendid address than the one delivered by Dr. Williams. The impression which these brethern made for the Mississippi Conferences would credit not only to themselves, but to the great conference from which they came.

Bishop cleaves should be recommended for the excellent way in which he is equiping himself in the management of affairs in the church in the seven Episcopal District.

NEGRO MINISTERS SEEK CO-OPERATION IN RACE BETTERMENT IN DALLAS, TEXAS.

The Spartan

Dallas, Texas, News.

9/27/13

The Rev. J. F. Williams, pastor of the St. James A. M. E. Church, and the Rev. S. E. J. Watson, pastor of the Macedonia Negro Baptist Church, by invitation addressed the General Pastors' Association yesterday morning at the Y. M. C. A. in the interest of the Negro race, seeking the co-operation of the Pastors' Association in the betterment of the social status of their people. The Rev. Mr. Watson, in his address, declared that there were more than 25,000 Negroes in Dallas, and something like 42 Negro churches of all denominations. In speaking of the religious status of the Negro, he said more than 14,-000 were connected with the church, but only about 4,900 attended the Sunday School. He urged the white people to assist them in their efforts to uplift his race. Following his statistical summary of conditions, an address was delivered by the Rev. J. F. Williams, which the association cordially indorsed and voted for its publication. He chose for his subject, "Spiritual Insanity Among Young Negroes." After recounting some of the psychological problems relative to the young Negro, he said:

Easily Led Into Wrong.

"The young Negro is the logical outgrowth of his age. The thing most remarkable about him is his precocity. At an early age he becomes a part of all the elements that envelop him. Some he absorbs more easily than others; particularly is this true of his immoral environment. He easily becomes a prey of the poisonous air which surrounds him. The majority of young Negroes are spiritually insane. They are swept on their feet by the waves of immorality that play about. My years of experience as a public school teacher and minister of the gospel has brought me face to face with this great social impurity. I find that young Negroes are easily led into 'riotous living,' and wherever I have found this to be true I find it is caused by a lack of spiritual vision. This craving for riotous living I find is general among my people, and due to several specific causes, some of which I will mention. First, a craving for a good time; second, keeping unnecessary late hours; third, mania for dress—copious use of slang expressions, disrespect for the aged, slight remarks about God and disregard for the Sabbath. It has been a study on my part to observe the growth of these tendencies in the young Negro, and nothing so unfits a schoolboy or a schoolgirl for study as this mania for a good time. Our city is being supplied with just such Negroes, and as a result we have an ever-increasing number of Negro criminals."

Turning then to a discussion of the causes of morbid insanity among the young Negroes he said:

"His environment is his curse. And the shame of it all is that we are responsible for it. When contagious diseases are raging in our city we are compelled by the city health department to clean our premises, because the physical life of the community is imperiled. Isn't it strange when immorality flourishes and the spiritual life of the city is imperiled, that little is done to remove the cause—and yet spiritual diseases are far more contagious and fatal than physical maladies.

"The spirit of man is affected by the spirit of man. The point that I am trying to make is that spiritual phenomena are real facts with which we have to reckon. Continental Europe, blinded by militarism, refused to be taught of God, and to-day the whole of these vast commonwealths the home of Martin Luther, John Knox, John Wesley, and the birthplace of Protestantism, is now writhing in the clutches of spiritual insanity. My people perish for the lack of vision. Like the African white ant upon furniture, spiritual insanity undermines and destroys the very foundations of civilization, ere we are aware of its baneful presence."

Causes of Immorality.

In conclusion, Rev. Mr. Williams said the three concrete causes that lie at the foundation of social immorality and spiritual disease among the young Negroes are the saloon, money and women. "These are the three great curses of my race," he said. "These are the sources of every race problem that baffles the intellect to solve. I believe that 95 per cent. of the vicious members of my race are the product of these three sinister and depraving influences of our modern life. The young Negro problem will never be solved until the causes of his degeneracy are removed from the face of the earth. The black man is a victim of his environment, and only will he change when his environment is made pure and wholesome. My race is being taught to deify the dollar above character, worldliness above holiness, and a lover of pleasure rather than a lover of God and the Church of Jesus Christ."

At the close of these two addresses the General Pastors' Association appointed a special committee to act in co-operation with a similar committee from the Council of Churches composed of laymen, to assist the Negro churches and their leaders in working out plans looking toward the amelioration of the conditions that are so inimical to the general social welfare of both races.

The next important meeting of the pastors of the city will be the meeting of the Council of Churches at the Y. M. C. A. on Thursday night. Dr. Glenn L. Sneed, president of the association, urges every pastor to be present, and for each church to send lay representatives. The Rev. Harry D. Smith and Dr. Sam R. Hay will make addresses.

WHITE VISITORS ADDRESS NEGROES

Advertiser 7-31-13

Negro Baptists of State in Convention in Selma During Friday

TRIBUTE PAID PATERSON

Special to The Advertiser.

SELMA, ALA., July 30.—The third day of the colored Baptist meeting opened Friday morning. with devotions conducted by Rev. E. M. Morton of Greensboro, assisted by Rev. W. H. Tutt and others.

The Baptist Young People's Union State Convention, Prof. B. H. Barnes of Tuscaloosa, president, was addressed by Rev. M. W. Gilbert, D. D., president

of Selma University, who spoke on "The Necessity of Preparing Leaders for the Race," stressing the work of his school. The address created much enthusiasm for the school, and at the close of the convention $50 was donated for the school.

The convention represented 30 district conventions with 20,000 members. It was the best meeting of the sixteen years in its history.

Thursday morning the 24th annual meeting of the State Convention of Sunday schools opened with Prof. J. S. Plump of Livingston, president. Devotions were conducted by L. H. Ingraham and Rev. William Franklin of Brewton. Welcome addresses were delivered by Dr. D. M. Coleman, Matt Martin, and E. W. Brooks. Response was by Dr. Kelley of Birmingham. During the roll call, as members responded to their names, $135.50 was donated to Selma University.

The convention was visited by railroad officials, who made short talks and personal contributions to the school at Selma, fostered by the colored Baptists of the State. The white visitors introduced by Prof. R. B. Hudson, were: Robert Anderson, district passenger agent, Illinois Central, Birmingham, and E. F. Stovall, general agent of the same road, Birmingham; H. F. Lattimer, division passenger agent, Queen and Crescent Route, Birmingham, and D. W. Lang and C. H. Mann, both of the Louisville and Nashville, the former the district passenger agent with headquarters in Montgomery, the latter with headquarters in Pensacola, Florida, and T. H. Settle, division passenger agent of the Louisville and Nashville, Montgomery.

The delegates suspended business to sing the convention song for the visitors. The song, "Glory Land," composed by Prof. B. H. Barnes of Tuscaloosa, was sung, hummed and whistled by the delegates. The visitors were delighted, and each one thanked the convention.

Rev. C. L. Fisher, D. D., of Mobile, responded to the addresses of the visitors in behalf of the convention.

Tribute to Paterson.

Prof. J. W. Beverly, president of the State Normal School at Montgomery, was introduced by Dr. J. W. Goodgame of Birmingham. Professor Beverly was greeted with "The Chautauqua Salute," and spoke feelingly of the great work accomplished by the late W. B. Paterson, whom he succeeded, and said that the trustees of his school, all white men, had assured him that the high standard of his school would be maintained, and that they would give the new president every assistance to perpetuate the work of his great school.

Rev. L. W. Calloway, the State Missionary of the convention, made his annual report, showing that $263 was collected for his work during the year, and recommended the Cradle Roll Department in each Sunday school, the organization of the Home Department in the Sunday schools, that the Sunday schools observe Annual Promotion Day, and award of diplomas and certificates for efficiency be made, and that more attention be given to the study of the scriptures, instead of "Lesson Helps."

Thursday night President Plump read his annual address, in which he recommended more systematic study of the Bible in the Sunday schools, greater zeal in Christian efforts to save children, greater efforts to raise money for Selma University, and increasing zeal in broadening the missionary work.

Rev. J. Francis Robinson of Birmingham, editor of the Baptist Leader, the official organ of the denomination in the state, made a strong appeal for his paper, showing the necessity of the paper to give information on the work in the state, and to create general interest in the mission work fostered by the state organizations.

Rev. J. H. Thomas of La Fayette, preached a strong sermon on "A Vision of Work," using for his text, Isa. 6:8. The sermon seemed to produce a fine impression.

The church was crowded to overflowing, and outside the edifice were more than a thousand people, who could not find even standing room in the Green Street Baptist church, where the night services were held.

The fine singing by a large choir composed of some of the best talent of the colored churches in Selma, was a feature of the meeting. Especially enjoyable was the convention song, "Glory Land," composed for the occasion by Professor B. H. Barnes of Tuscaloosa

Delegates continue to arrive on every train.

Philadelphia Inquirer

1915

NEGRO EVANGELIST THRILLS AUDIENCE

"Black Billy Sunday" Continues Campaign for Colored People of City

Rev. Alexander Wiltbank Carries Away Hearers With Dramatically Enacted Sermon

Continuing among the colored people of Philadelphia the same campaign for Christianity and many of the same methods as Billy Sunday, Rev. Alexander Wiltbank, D. D., of Washington, D. C., fast becoming known all over the East as the "Black Billy Sunday," preached last night before a congregation of several hundred persons last night at the Varick Temple, Nineteenth and Catharine streets. Twenty-four trail-hitters, or as Dr. Varick prefers to call them, twenty-four sinners who have "struck the pike" for God, were registered at the evening service.

Resemblances between Dr. Wiltbank and Billy Sunday became more and more striking last night. Dr. Wiltbank's temple, like Sunday's tabernacle, is situated on Nineteenth street; Dr. Wiltbank, like Sunday, says what he thinks, and says it in a highly original and forceful style. Like Sunday, he paces the platform, laughs, weeps, dances, jumps up and down in the pulpit, prays for his hearers in a style which reduces them to tears and shrieks.

Dr. Wiltbank's sermon last night, upon the healing of the Shunamite woman's son, was in its way as powerful and as dramatic as Billy's upon the healing of Naaman. He illustrated, and by no means in dumb show, the bringing home of the child, the tears of the mother, her flight to the prophet, the sending of Gehazi and the staff, the second summoning of the prophet, the swift cure of the little one, and the mother's tears of joy.

Audience Sways With Chant

At the culmination of the tale he had dropped into the traditional two-note chant of the old-time negro revivalist, and his congregation was rocking and swaying from side to side, in perfect unison, to the sound of his voice and every change of rhythm and pitch. When the curious chant was at its highest, a woman toward the rear sprang to her feet shrieking and waving her arms up and down, continuing until he ceased when she sank back into her seat as if exhausted.

Dr. Wiltbank held his audience under far completer control than Billy Sunday ever did, at least in Phiiladelphia. Less self-conscious by far than the worshippers at the tabernacle on Logan square, Dr. Wiltbank's hearers drew their religion from an apparentely far more primitive fount. Where Sunday's enthusiasts were content to follow him with a running small-arm fire of "Amen," and "Just so" and Praise the Lord" and "Hallelujah," the Varick revivalists interrupted freely, following the lead of one after another who broke into song, in which the preacher himself joined.

"You'll never know God by wisdom!" said Dr. Wiltbank last night. "People get all filled up with pride and selfishness, while the devil runs away with the town. A lot of you expect coronets in heaven, if not the angels' crowns of glory; but when you get there you'll find yourselves bareheaded and with no slippers on. How many of you people have been the means of bringing others to God? I'd like to tell all of you Christians that are too selfish the real truth about yourselves—you boxankled, slew-footed, pin-toed sinks of iniquity! God wants the whole hog, and you think you'll stand Him off by givin' Him the chitlings!"

ROCHESTER N. Y.
CATHOLIC

MAY 2 1915

NEED CHURCHES FOR NEGROES IN SOUTHERN FIELD

Declaration by Speaker at Popular Meeting.

TALKS BY SIX PREACHERS

South Carolina Man Tells of Conditions on Islands Off Coast—Strong Moral Education Needed to Advance the Negroes, Says Another

Six colored ministers who are spreading Presbyterianism among their own people in Southern states, and a Scotchman from Ohio had part in the program of a popular meeting held last night in Central Church under the direction of the Board of Missions for Freedmen. The Scotchman is a deacon of the church, and he sang a Scotch song to induce people to give money for the work in the South.

The last of the ministers had spoken with the conciseness which marked all and Robert Gamble, of Chicago, who presided, was slowly rising from his chair to announce the closing hymn when the Scotchman stood up in the pit of the church, walked down the aisle with hand outstretched and ascended to the platform.

"I want to say that I appreciate the way hese men talk," he said in broad dialect, striking his hands together in Rooseveltian manner. "They've learned a minister's lesson to shut up when they haven't any more to say. My wife says I ought to learn that too. I want you to join me in a collection that will help these men along. And if you do, I'll sing you a little Scotch song."

Made Good with Song.

For fifteen minutes amusing stories were drawn from the memory of the Scot. He might have induced a large collection, but Mr. Gamble announced as soon as the reverberations of the last song had ceased and stray laughs were still to be heard, that the collection was not for the work in the Southland, but for the expenses, totaling $100, of the Biddle University Colored Quintette, which sang several times at the meeting.

Rev. J. M. Ewing believed that the word of God had in it the power to reach every one and that its appeal was not based on emotionalism. Rev. J. W. Manoney, of South Carolina, told of the sea islands off the coast where the whites comprise 5 per cent. of the population and own 95 per cent. of the property, while the negro holds his house and land on strength of two days' work a week for his landlord. Drink he characterized as the great but decreasingly powerful stumbling block in the progress of Presbyterianism.

"We have a few white people there, and they are very good to us," he said. "But they are good high-toned white people, not of the ordinary kind."

Moral Education Needed.

The greatest difficulty which Rev. C. E. Tucker found in his work was not with the intellect of his people, but with their hearts, and he said that the negro needed strong moral education to teach him to give a fair day's work for a day's pay.

Rev. J. M. Savage told of the difficulties which he experienced in preaching to flocks which had no churches and had to listen to him out in the open.

"There are tens of thousands of my people that are not taking Presbyterianism," said Rev. C B. Dusenbury, of North Carolina, "and there's a reason for it. There's nobody to take it to them. We haven't money enough or churches enough. But times are mending—and they're going to get it, they sure are going to get it.

"The church teaches people to think. My people are naturally impulsive, emotional. A race's progress depends entirely upon the development of the mind, so we must have the church. Some of us, I know, are long on prayers and short on morals, but we must have the church. Thought and morality go together."

Ready for Evangelism.

Rev. J. J. Wilson, an evangelist, said the negroes were ready for a safe and sane evangelism. He thought the great obstacle in their path was the unprincipled and immoral preacher.

"There's one thing about my people," he said. "They are taking the little religion. No arguments about philosophy, theosophy or any o' the higher by-products. They just believe, and when they all get strong enough to live up to that belief they are going to make fine Christians."

Rev. H. C. Cousins, of Oklahoma, read the Scripture lesson and Rev. W. P. Donnell, of North Carolina, led in prayer.

Philadelphia Record

April 1915

WHITE ADDRESSES NEGROES

Rev. B. Alvin Wilson Preaches at Varick Temple Revival.

A small crowd of the faithful waded through snow knee deep to Varick Temple, Nineteenth and Catharine streets, last night to hear Rev. Alexander Willbanks, the black athletic evangelist. The principal talk of the evening, however, was delivered by a white man, Rev. B. Alvin Wilson, formerly pastor of Richmond Baptist Church.

Dr. Wilson's subject was: "Why Send Ye Them Away Hungry?" He said that the mere presence of the people gathered in the church under the weather conditions proved conclusively that they were hungry for the preaching of the Gospel.

"Physical hunger," he continued, "will make men do desperate things, and so will spiritual hunger cause true Christians to do daring acts."

Evangelist Willbank also gave a talk an announced that he will preach in his own church in Washington, D. C., this morning, but will return to Philadelphia and preach at Varick Temple tonight on "An Evening's Walk With Christ." At 11 o'clock this morning Bishop G. L. Blackwell, of the A. M. E. Zion Church, will deliver the Easter sermon.

W. R. Austin, the mysterious dispenser of benefactions, was about the church again yesterday discussing further plans of the financial campaign with Rev. S. L. Corrothers, the pastor. He is expected to be present at the services today and make his accustomed contributions.

Church – 1915

An Epochal Meeting of Negro Methodists

The joint meeting in Cincinnati, O., June 30, of the Commissions of Colored Methodists representing the Methodist Episcopal, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches, was an historical occasion.

The session was held in Wiley Chapel of The Methodist Book Concern. All arrangements to the minutest detail had been made by Dr. I. Garland Penn, one of the corresponding secretaries of the Freedmen's Aid Society, and secretary of the Commission for the Methodist Episcopal Church. Another conspicuous fact was, that every commissioner was present from each church save two (who sent alternates), so that there were present thirty-six members, twelve being bishops, twelve ministers and twelve laymen. Their names were given in THE CHRISTIAN ADVOCATE of June 3, 1915.

The several commissions met separately on Tuesday, June 29, at which they prepared in writing their declaration of pleadings for the joint session. The conference proper was called to order at 10 A. M. Wednesday, by Bishop Theodore S. Henderson. He was succeeded in the presidency by Bishops Walters, of the Zion Commission; Lee, of the Bethel, and Phillips, of the Colored Methodist Church. Similarly there were four secretaries for the joint session representing the four participating Methodist bodies—Drs. Jones, Hawkins, Martin, and Bray.

The joint session opened its deliberations by hearing the report of the Committee of Three, Drs. Jones, Wragg, and Penn, representing the Methodist Episcopal Commission, after which a committee on Plan of Procedure was appointed, consisting of three commissioners from each commission. The Plan of Procedure, reported through Dr. John R. Hawkins, put the body to work in earnest. There were three sessions during the day. At the closing session, The Declaration of Agreement, representing the unanimous action of the participating bodies was presented in sections as follows:

On Co-operation, by Bishop Theodore S. Henderson, chairman, and Rev. J. S. Jackson, secretary. On Federation, by Bishop W. P. Thirkield, chairman, and Rev. J. A. Bray, secretary. On Organic Union, by Bishop George W. Clinton, chairman, and I. Garland Penn, secretary.

The following pleadings to Methodists in general, and Negro Methodists in particular, represented the basis of co-operation, federation, and unity, which it is hoped and believed every Methodist in the world will agree upon. The Declaration is as follows:

"Without the slightest censuring the fathers we recognize that there is a waste of money, men, opportunity, and influence in our present divided form. A United Methodism would be powerful in our attack upon heathenism and perverted religion in foreign lands. A United Methodism would be formidable against our greatest modern social evil, the open saloon. A United Methodism would elicit a triumphant approval of Him who agonizes and prays today that they all may be one.

"CO-OPERATION

"That the churches here represented require as far as practicable the same standard in the course of study for the ministry. That we approve the effort on the part of the several secretaries of education, representing the various church boards, to standardize the curriculum of schools and colleges under their supervision.

"That we approve the holding of inter-Methodist preachers' institutes and Christian workers' assemblies. In view of the widespread movement for increased efficiency in all our churches on evangelism, on improved methods in finance, on a deepening conviction of responsibility for world-wide evangelization, and on the necessity for increased power in the Christian Church as a community and kingdom force, that we arrange in twenty-five city centers, more or less, under the joint leadership of the churches represented in this meeting, for a two or three days' efficiency convention, where there will be presented ways and means for increased efficiency in the work of evangelism, education, home and foreign missions, and other items in an enlarged church efficiency, these conventions to be held in succession as far as possible, and be conducted under the leadership of a committee of the joint meeting, consisting of four representatives of each commission, and a local committee consisting of representatives of each of the co-operating churches.

"Directly following these efficiency conventions there shall be an evangelistic campaign in every local church of each center represented in the co-operating churches of this joint meeting, said evangelistic campaigns to be conducted under the direction of the properly accredited leaders of the respective denominations. At the close of the evangelistic campaigns there shall be held an inter-Methodist Negro men's convention, date, place and other details to be selected by the committee of this joint meeting named in this resolution.

"That we inaugurate on July 1, 1915, an inter-Methodist campaign for the raising of an average of $1 per member for the cause of Christian education among the Negroes, said campaign to close December 31, 1916, and all moneys raised for education within this period shall be counted in the total amount raised by each of the respective bodies. That the secretaries of education in the respective bodies of Methodism represented in this meeting be a committee to present the plans of this united movement for education to the various foundations having funds for the extension of education, and request them to make a contribution of dollar for dollar for the total amount raised by each denomination. That all details for the furtherance of this campaign be referred with power to the Committee of Secretaries representing the several Boards of Education.

"FEDERATION

"A better understanding between Methodist bodies having Negro membership as to the duplication of churches and institutions of learning is essential to the progress of all. Much rivalry and unseemly competition and overlapping of churches and educational institutions should be avoided in the interest of the Kingdom. Being essentially one in doctrine, discipline, and polity, we urge the necessity of all Negro Methodist bodies taking such steps as will show the wisdom of combining and centralizing our efforts in the direction of better seminary training for our ministry. We further urge the adoption of a common hymnal, a common ritual and catechism.

"In no phase of our church work is there greater possibility of waste than in our mission fields. We agree that in foreign fields we shall have a plan to do the work in common or divide the territory for missionary activities.

"ORGANIC UNION

"We record our deepest conviction that we will gladly welcome the day when Methodism will be one in fact and spirit. We recognize that it will require much prayer, patience, mutual tolerance and the unselfish spirit of the Great Head of the Church. But we set our faces to the task, knowing that some day there will be a consummation of that which we sincerely desire and for which we devoutly pray. We record the desire that in future movements and plans concerning the larger question of the union of Episcopal Methodism all branches of Methodism shall be considered alike. We agree that each commission present to its General Conference for its approval the findings of this joint session of the commissions, and seek the continuance for the next quadrenninum of such commissions having General Conference authority, and with such instructions to their commissions on the above or kindred subjects as each may deem wise."

As the clock struck twelve, midnight, June 30, the most epochal meeting ever held by Negro Methodists, drew to a close. The venerable Bishop B. F. Lee, who was in the chair, called upon Dr. Robert E. Jones to invoke the divine blessing upon the findings of the day. His prayer will never be forgotten.

The authorities of the Book Concern were most cordial in their treatment of the delegations, and most complimentary in their expressions as to the able delegation present.

St. Louis Post Dispatch

JUL 4 1915

NEGRO METHODISTS WILL CELEBRATE 75TH ANNIVERSARY

Six-Day Meeting to Open This Morning at St. Paul's Church.

The negro Methodists of the Fifth Louis today for the first session of a Episcopal District will meet in St. six days' celebration of the seventy-fifth anniversary of African Methodism west of the Mississippi River. Today and tomorrow the sessions will be held at St. Paul's African Methodist Episcopal Church, 15 North Leffingwell avenue, the original negro Methodist church west of the Mississippi, of which the Rev. W. Sampson Brooks is pastor.

Delegates will come from all parts of the United States west of the Mississippi River. Many negro ministers from the East also will attend and address the gathering. The Right Rev. H. B. Parks, presiding Bishop, of Chicago will be present.

The first man to preach Methodism to negroes west of the Mississippi River was the Rev. William Paul Quinn, who came to East St. Louis early in 1840 and shortly afterward crossed to the Missouri side, where he preached to the negroes. He founded the African Methodist Episcopal Church on Water street. This congregation, the name of which later was changed to St. Paul's African Methodist Episcopal Church, has been in continuous existence ever since and is now at 15 North Leffingwell avenue.

Boy Scouts Will Parade.

The first service of the celebration will open at 8 o'clock this morning with a parade by the St. Paul Patrol Boy Scouts under the leadership of Col. B. E. Watkins, scout master. This will include maneuvers, fencing exercises, United States army regulation setting up drill and manual of arms, ending with a dress parade review by Presiding Bishop Parks and his guests.

Speakers at the early morning service will be Dr. W. S. Scarborough, president of Wilberforce University, who will give an address on "The Bible and the Student," and Ira T. Bryant, secretary of the Sunday School Union, who will talk on "The Ideal Sunday School." At 11 o'clock Bishop Parks will preach. Services will be held this afternoon at 3 o'clock and tonight at 8 o'clock. The Rev. J. W. Rankin of New York, secretary of missions, will deliver the afternoon sermon and the Rev. William T. Osbourne the night sermon.

Historical Meeting Tomorrow.

Tomorrow services will be held at 10 a. m., 3 p. m. and 8 p. m. The afternoon meeting will be of a historical nature and will include an address on the "Origin of African Methodism" by the Rev. J. T. Jentifer, historian of the African Methodist Episcopal Church, and an address on "William Paul Quinn—His Mission to Western Methodism," by the Rev. R. L. Beal. A report will be made of the Tri-Quarto Centennial Fund, which is being raised to carry on missionary work in the West.

Sessions will be held three times a day up to and including Friday. Tuesday the meetings will be at St. Peter's A. M. E. Church, Elliot avenue and Montgomery street; Wednesday at Quinn Chapel, 225 West Bowen street; Thursday at St. James' Church, 4212 Papin street, and Friday at Wayman Chapel

NEGRO WORKERS IN SUNDAY SCHOOLS HERE THIS WEEK

Thousands of Delegates Will Be Here From All Parts of the United States

The National Baptist Sunday School congress, which will meet in the Sixteenth Street Baptist church next Wednesday and continue in session until Sunday night, will bring to Birmingham several thousand negroes from all parts of the country, and will be the largest convention of Sunday school workers that has ever assembled in the city.

Arrangements have been made for the accommodation of 3000 delegates. The official train, the officers and promoters of the congress will reach the city about noon Wednesday, and will be escorted to the place of meeting by the Tuggle Institute band and the local Baptist Sunday school workers. They will march from the Louisville and Nashville depot to the place of meeting.

The object of the congress is to reach the unreached negroes through the Sunday school and to train the negro youth in the right way of thinking. Some of the best Sunday school workers in the United States will take part in the meeting. A number of prominent white men will deliver addresses. The Rev. C. H. Clark of Nashville will preside and the Bible study each morning will be conducted by the Rev. John E. Ford of Jacksonville, Fla., a graduate from the University of Chicago. The Rev. W. S. Ellington of Nashville, editorial secretary, will act as blackboard critic.

Another feature will be a number of Sunday school boy cadets from Texas, Alabama, Florida, Tennessee, Kentucky and Pennsylvania, who will be in camp during the session and will drill each afternoon, rendering a special programme. They are under General Crawford of Austin, Tex. Through this organization a large number of negro boys are being brought into the Sunday school and taught the lessons of industry, honesty, thrift and reliability.

Each day will be spent in discussing methods and devising means of reaching the young. It is strictly a school of methods. No points of order will be raised.

The Rev. Henry Allen Boyd says that a large crowd will come and great good will result. He says that there is a great future in store for his people in America. "Our people are getting the proper training and we are reaching after our boys who have been neglected for years," he said. "We believe that a boy should be good as well as a girl, and we are striving to teach our boys how to care for their minds, souls and bodies. We are teaching them how to keep healthy, how to conserve and use their strength."

TO UNITE WITH C. M. E. CONNECTION

Final Dicision Made In Meeting Held In Ruxton, Md.

Baltimore, Md., Nov. 4th.—The seventy-eight Negro ministers and laymen of the Maryland and Virginia Conference of the Methodist Protestant Church who served their relationship from that body at the last General Conference held at Chester, Pa., in September, in the movement led by Rev. Dr J Albert Handy of Norfolk, Va., put themselves on record by almost a unamious vote as favoring the adoption of the Episcopal form of government and uniting with the Colored Methodist Episcopal Church.

The movement was started some time ago in the St. Luke church of Norfolk, Va., by laymen, namely, Walter Smith, George W. Gordon, George W. Foreman and others, and meeting the approval of the pastor, Rev. Dr. Handy, the plan was submitted to all the Conferences of the denomination for their approval The Conferences however, rejected the propostion. This led to a more determined effort on the part of Rev. Dr. Handy, who through the President, Rev. P. E. Robinson, called a special Convention of pastors and laymen on the 28th, of Oct., at St. John church, Ruxton, Md., to consider the advisability of the change.

The Rev. Dr. Handy of Norfolk, led the way by offering a resolution to unite the Methodist Protestant Church with the Colored Methodist Episcopal Church.

After several hours of deliberation amid speach-making and debating (Revs. Drs. Samuel I. Mills, W. H. Fax and laymen, George Scott, opposing) interspersed now and then with elbows meeting and gesticulations, all but pleasant, the final vote was taken which resulted in an almost unamious vote to adopt the resolution.

Bishop R. S. Williams of C. M. E. Church will come to Virginia during next month to complete the final arrangements.

Endeavorers Extend Hand to Negro Race

300 Southern Delegates to Chicago Session Acknowledge Duty.

1,000 Voices Join in "Hallelujah Chorus From Messiah."

Trust the Young People One Lesson of War, Says Pastor.

(By Associated Press.)

Chicago, July 9.—The Minnesota convention pledged support only to political candidates who pledge themselves to overthrow the liquor traffic in state and nation. O. H. Stephenson of St. Paul was elected president.

(By Associated Press.)

Chicago, July 9.—Moved by stirring speeches of men prominent in church and business life of the South, 300 Southern men and women, delegates to the world's Christian Endeavor convention in session here, yesterday openly acknowledged brotherhood with the Negro race and determined to extend to it the hand of fellowship.

Out of this idea is to grow the Southern extension committee of the Christian Endeavor, which the Rev. Ira Landrith of Nashville, Tenn., calls the beginning of the interdenominational union of the colored people.

To Get Behind Negro Problem.

"We are going to get behind the Negro problem," declared Doctor Landrith. "We are going to take the Christian Endeavor work into the Negro churches, organize new societies, extend it and help millions of blacks to enlightenment.

"God has placed at our door the greatest opportunity for Christian work that ever come to any missionaries anywhere. We cannot dodge the Negro question if we would and we would not be worthy of Him we serve if we would dodge it if we could. We still must fight until we are above the criticism of the intelligent and the unselfish; we can ignore the criticisms of the indifferent and the unintelligent."

Until the men of the world rise up and say: "I will not kill," nations will war with one another, according to Daniel A. Poling, citizenship superintendent of the United Society of the Christian Endeavor. He declared that neither arbitration treaties nor neutrality agreements will bring everlasting and universal peace.

From Handbook of Prince of Peace.

"The message of the Christian endeavor is patriotic and it is none the less heroic because the words of its fervent expression are taken from the handbook of the Prince of Peace rather than from the bloody vocabulary of barbarism," said Mr. Poling. "The patriotism of Christian Endeavor is practical and addresses itself to the foes of the state.

The great convention chorus, numbering more than 1,000 voices sang the "Hallelujah chorus," from Handel's "Messiah" last night under the direction of prof. H. Augustin Smith. The annual message of President Clark, who is absent because of illness was read at the evening session.

Former secretary of state Bryan was to have delivered an address before the convention, but was unable to come and sent a copy of his intended speech. A message from President Wilson, regretting his inability to appear and sending his best wishes for a successful meeting was read.

The field workers union of the Christian Endeavor elected officers as follows: President, Karl Lehmann, Boston; vice president, H. W. Dewar, Winnipeg, Canada; secretary, C. F. Evans, Lexington, Ky.; treasurer, H. P. Macrory, Pittsburgh.

Answer to War Call Praised.

The state ofganizations of Minnesota, Indiana, Iowa, Michigan, and Wisconsin held their conventions but here were rallies of the all-Canadian, the western, middle, eastern and southern sections. An administrative session of the international body was held last night.

Rev. A. G. Sinclair of Winnipeg, addressing the all-Canadian meeting said in the course of his remarks:

"Haven't Trusted Youth Enough."

"If the war has done nothing else for us in Canada it ought to have burnt into our hearts the lesson that we have not trusted our young people enough. All these years we have been complaining about the refusal of our young men to enter Christian service. The few students in our theological colleges are mostly imported from the old country.

Out of this idea is to grow the Southern extension committee of the Christian Endeavor, of which the Rev. Ira Landreth of Nashville, Tenn., said:

"We are going to take the Christian Endeavor work into the Negro churches, organize new societies and help millions of Negroes to enlightenment. God has placed at our door the greatest opportunity for Christian work that ever came to any missionaries anywhere."

Speaks of Peace and War.

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"The message of the Christian Endeavor is patriotic and it is none the less heroic because the words of the fervent expression are taken from the handbook of the Prince of Peace rather than from the bloody vocabulary of barbarism," said Mr. Poling.

"The patriotism of Christian Endeavor is practical and addresses itself to the foes of the State.

"These foes are intemperance and war. Against them the young people's movement hurls the flower of the world, the youth of the kingdom."

To Enroll Millions.

"Christian Endeavor can and will enroll millions of young people from all sects, colors and nationalities in the peace union which was the vision of President Clark. These millions will proclaim the fulfillment of the sixth commandment; these will declare, 'I will not kill.' "

The great convention chorus, numbering more than 1,000 voices, sang the "Hallelujah Chorus," from Handel's "Messiah" tonight. The annual message of President Clark, who is absent because of illness, was read at the evening session.

A message from President Wilson regretting his inability to appear and sending his best wishes for a successful meeting was read.

TO EXTEND ENDEAVOR WORK TO NEGRO RACE.

Convention Acknowledges Brotherhood And Will Offer Fellowship.

INTEMPERANCE AND WAR.

Daniel A. Poling Declares Not Until Men Proclaim "I Will Not Kill" Will Wars Cease.

Chicago, Ill., July 8.—Moved by stirring speeches of men prominent in church and business life of the South 300 Southern men and women, delegates to the World's Christian Endeavor convention, in session here today, acknowledged brotherhood with the Negro race and determined to extend to it the hand of fellowship.

BIBLE CHAUTAUQUA FOR COLORED PEOPLE

The Bible Chautauqua being held at Spruce Street Baptist church, colored, under the auspices of the national B. Y. P. U. board, and which is being conducted by Dr. E. W. D. Isaac, secretary of the board, of this city, is being well attended, and the meeting is proving to be highly interesting and profitable to the religious workers participating. A chorus of 10 voices, directed by E. W. D. Isaac, Jr., is furnishing the music.

Among the speakers at the sessions held Wednesday were Rev. William Haynes, Nashville; Rev. J. W. Goodgame, Birmingham; Rev. W. J. Waytes, Guthrie; Rev. E. M. Lawrence, Dr. W. S. Ellington and Alice Cushing.

Church-1915

Resolutions on Organic Union of Methodism

Adopted by Washington Annual Conference

Whereas Organic Union of all Methodism in the United States of America is a problem, the solution of which is attracting world-wide interest: and,

Whereas the Methodist Episcopal Church South, through its last General Conference has expressed already its willingness for unity, by adoption of the plan suggested by the Federal Council of Methodism, and which tentative plan provides for four jurisdictional or quadrennial conferences, one of which shall include the colored membership of the denomination; and,

Whereas our Church by the frequent utterances of its most prominent leaders, have expressed that this unity, contemplated in the plan, is a condition to be desired, and that the plan presented comprehends a workable basis and cannot be unceremoniously dismissed; and,

Whereas we have been impressed with the public utterances upon this subject, by the greatest living Methodist, the Rev. Bishop Earl Cranston, the distinguished president of this Conference, whose ripe scholarship, wide experience, exalted position, and consecrated life place him in the fore of ecclesiastical statesmen and entitle him to precedure as an arbiter and counselor; and,

Whereas the latest and most potent official expression upon the subject has come from the Rev. Carlton D. Harris, who as representative of the Southern Methodist Episcopal Church, in his address before the Baltimore Annual Conference, which has just closed its work in Baltimore, in speaking of the unification of the three Methodists, said: "The world waits with baited breath for the answer of the Southern Episcopal Church General Conference to the decision of the Southern Methodist Episcopal Church as expressed by its general conference." And to which Bishop William Burt pertinently replied, "There is a revival on and I hope it is so warm that it will melt Methodism together. We are waiting for the gentle South to come nearer to us," and,

Whereas in our judgment this tentative plan providing for jurisdictional conference will throw us upon our own resources, will enable us to stand upon our own feet, make us competent to act and to plan for ourselves, will quicken race consciousness, self reliance, self independence and race solidarity; and,

Resolved, 1st. That we in order to facilitate action, record ourselves as a conference as favoring the jurisdictional or quadrennial plan, that we regard it as a providential way which if adopted by the next General Conference, will lead the church out of difficulties and embarrassments, the result of natural differences, which neither time nor circumstances have been able to control.

2nd. That we declare it a plan emi... to be desired, because as the editor of Zion Herald has declared, in the main all the interest of the colored membership have been well guarded because it will give away to the constant friction manifested in our own General Conferences, because it will give the colored membership full fledged bishops, having equal authority with those of the white membership, because it will give them equal opportunity to participate in the general legislation of the church, and because it will give them that freedom of action to develop within their own border as a self-constituted body which freedom they cannot now enjoy.

3rd. That we adopt this plan because this arrangement it would open the way for real opportunity for development of the race along all lines, because it would quicken its aspirations and give it an impetus that would be magical in its effects and consequences. For these reasons I move the adoption of the resolutions.

(Signed)

Ernest Lyon, J. W. E. Bowen,
J. L. Thomas, M. J. Naylor,
S. A. Virgil, W. A. C. Hughes,
M. W. Clair, Et als.

Nashville, Tennessean.

TRAINING SCHOOL FOR NEGRO S. S. TEACHERS

Dr. W. D. Powell, state mission secretary of Kentucky of the Southern Baptist church, and Dr. P. E. Burroughs, educational secretary of the Baptist Sunday school board, will conduct a training school for negroes in Louisville, Ky., beginning Sunday, July 25, and continuing one week. The school will be conducted along the same lines as are followed in the conduct of such a school for white people, and more than a thousand workers among the colored people have enrolled already. Leaders in the denomination, Dr. J. M. Frost, Dr. E. Y. Mullins and others, will take part on the program.

A GREAT WEEK AT LANE COLLEGE.

Last week was a great week at Lane College, made so by the Preachers' Institute conducted by Dr. John M Moore, Secretary of the Home Mission Board, M. E Church, South. The preachers of the West Tennessee Conference attended more largely than they did last year. Rev. James C. Anderson of Hopkinsville, Ky., and Dr. Lodgers of Holly Springs were present also. The meeting was of inestimable value in every way. It was a gathering of earnest men of both races to help and to be helped to a larger understanding of the Bible and the vital principles of Christianity. It was an opportunity to cultivate a fine spirit of fellowship and to get a working knowledge of the problems common to those who have dedicated their lives to the service of the kingdom. This coming together of leading white men and leading colored men from time to time in various communities has a far reaching significance.

Two sessions were held daily and then a popular lecture at night. The opening address was made by Dr. W. W. Pinson, General Secretary of Missions of the M. E. Church, South. He knows his subject and is finely equipped by extensive travel. Bishop N. C. Cleaves of our own church had charge of the Bible work and round table discussions. He was master at the job. Dr. Johnson discoursed on the effects of the sin and the remedy. Dr. Jewell was most profound in his discussion of Christianity. Dr. Hood of Kentucky, with deep earnestness, discussed homiletics. Dr. Moore's lecture on education was a masterpiece. Dr. J. N. Ivy, editor of the Christian Advocate, made two able addresses. Prof. Geo. Haines of Fisk University made a lasting impression in the three lectures he gave, closing with an illustrated lecture on Friday night.

Dr. Moore has done a wonderful service in the interest of humanity by bringing these institutes to our people. May the Lord bless Dr. Moore and the men who associate him in this work and the M. E. Church South.

Indianapolis, Ind.
STAR
JUL 9 1915

SOUTHERNERS ADMIT NEGROES TO ENDEAVOR

Dixie Delegates to Chicago Convention, Moved by Speeches, Acknowledge Brotherhood of Black Race.

CHICAGO, July 8.—Moved by speeches of men prominent in church and business life of the South, 300 Southern men and women, delegates to the World's Christian Endeavor convention, in session here today, acknowledged brotherhood with the negro race and determined to extend to it the hand of fellowship.

Out of this idea is to grow the Southern extension committee of the Christian Endeavor, which the Rev. Ira Landrith of Nashville, Tenn., calls the beginning of the interdenominational union of the colored people.

Dr. Landrith said: "We are going to take the Christian Endeavor into the negro churches, organize new societies and help millions of blacks to enlightenment. God has placed at our door the greatest opportunity for Christian work that ever came to any missionaries anywhere."

Until men rise up and say: "I will not ...

...all, nations will war with one another, according to Daniel A. Poling, citizenship superintendent of the United Society of Christian Endeavor. He declared ... neither arbitration treaties nor neutrality agreements will bring war to an end.

Neighborhood Bible Classes Among Negroes

Continent Chicago 2-11-15

BY LEE McCRAE

IN ONE OF the colored churches of Birmingham, Alabama there recently gathered over 500 little negroes from 6 to 16 years of age to hold their closing exercises after six months of Bible study. While interested parents and visitors crowded the side pews and galleries, the entire program was by the children themselves, a recital of memory work and song. Nor did the thirty-odd classes represent either Sunday schools or churches but neighborhoods—neighborhoods scattered over the city, some of them fully ten miles apart. I must go back to explain.

Under the leadership of two white women—Misses Boorman and Knapp—who were sent south by the northern Baptist board twenty-four years ago, the colored women of this city have been systematically organized into study classes, aiding their churches but especially their communities, studying the Bible, missions and all lines of Christian work. Each year in May these grown negroes meet for their annual "graduation" service, receive their certificates and have thrilling contests in reciting Bible verses.

But while being instructed by splendid teachers, they, in turn, are teaching younger members of their own race, following the plans of the white leaders. Over thirty of them have gathered in their little neighbors, organized them into study bands, and held regular lesson periods one hour each week in their own homes. Think of what it means to so interest junior and intermediate boys and girls that they will come to a private house once a week to memorize Scripture! That is what these colored women have done.

I was present at the public recital of this work—amazed and delighted, not merely at the amount of Scripture that had been learned but with the accuracy and intelligence shown by the pupils.

It was a large audience. There was an air of expectancy and suppressed excitement in the room, yet the keenest of attention as the long lines filed in to take their places, and the program began with only a word of introduction.

Best of all to the ten white people in the front pew, was the singing of these children. For, save when the boys rose in their places to sing "Dare to Be a Daniel," the music was all of that peculiar negro type where one lone voice sings a bar and the chorus breaks in unexpectedly, chanting over and over some special refrain. One song was unusually beautiful and thrilling under present world conditions, as it ended each stanza with almost a wail—"Whar we ain' gwine study war no mo'—no mo'—no mo'—whar we ain' gwine study wah no mo'."

Another song of the pupils' own selection given by those "attending high school" was "Dere ain' no hidin' frum de Lawd; you tinks dere is, but dere ain' no hidin' frum de Lawd."

"The words of Jesus" set to music had evidently formed an important part of their drilling, as the entire 500 sang the many verses with the utmost ease.

The six months' Scripture lessons for all the classes are the same, following an outline prepared by Misses Boorman and Knapp. This year, it has been the life of Christ. All the important events were not merely studied as we study them in the average Sunday school, but whole passages committed to memory. In this public recital spokesmen and classes were chosen at random, while one from each class came to the front to repeat whole stories such as the prodigal son, the good Samaritan, crucifixion, resurrection, etc. And in all the hour and a quarter there was only one case of lapsed memory, that due most plainly from stage fright.

To be sure, there were some very comical mispronunciations and still more comical bowing before and after reciting, but I have never heard white children do such perfect concert work. Yet this was the first time the thirty classes had ever been brought together! Each had drilled alone. I think the secret of it was that each child spoke quite loud and quite fast and in short phrases. The volume of sound was startling—but also startlingly distinct.

Another thing the white visitors noted with pleasure was the large number of older negro boys who came forward willingly to speak alone before the large congregation.

Every child carried a good sized testament, which was proudly held aloft when a showing of books was called for. The 500 had been "loaned" to the children, and as such had evidently been carefully used during the six months; but at the conclusion of this recital Miss Knapp announced that each had well earned a copy and henceforth it was his or hers to keep. Such wide open eyes and wide grins as greeted this!

"How did you get all those testaments to give away?" I questioned in private. "Did your board supply them?"

"No, indeed! They were the gift of our colored women," was the proud reply. "You see, each one of the 615 women enrolled in our classes pays 50 cents a year. We call it our 'dues'; and from this fund all our expenses are paid. The board gave us reduced prices on the testaments, but the women paid for them most gladly. Yes, the work done by the children is fine, as you say, but finer than that is the consecration—the self-sacrificing devotion of these neighborhood teachers, hard working negro women living amid privations and working under every kind of limitation, yet cheerfully doing this beautiful teaching. Do you know of thirty white women doing such work in Birmingham?"

I confessed I did not. And I, in turn, ask, "Do you, Oh reader, know of thirty women, white or colored, doing such work in your town?"

COLORED DELEGATES AT THE EXECUTIVE COMMITTEE MEETING OF THE FEDERAL COUNCIL.

The Christian Order

REPORT has been made in these columns of the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America which was held in Richmond Va,. December 9-11, 1914 In last week's issue we published a letter of greeting sent to the churches in Japan, the same to be borne and emphasized by Doctors Shailer Mathews, Dean of Chicago University and Sidney L. Gulick. We also published a few of the most important actions taken by the Committee, among which was the "Creating a Commission to have special consideration of the needs and interests of the colored race and for helpful measures of co-operation between the colored denominations and other constituent bodies of the Federal Council."

The creating of this commission was the distinct recognition of a memorial from the Colored Methodist Episcopal Church and the cordial acknowledgement of the real spirit of brotherhood and federation so abundantly lived up to by the Federal Council which is composed of thirty Protestant bodies representing a total church membership of 17,000,000. It was reported that more than 200 delegates were in attendance at the meeting of the Executive Committee in Richmond among whom were seven colored men who are presented in the accompanying picture.

Reading from left to right they are: Rev. Graham, D. D., Phila., Pa.; Hon. W. H. Stewart, Louisville, Ky.; Rev. W. H. Brooks, D. D., Washington, D. C.; Editor John Mitchell, Jr., Richmond, Va.; Bishop Alexander Walters, D. D., New York; Rev. John E. Ford, D. D., Jacksonville, Fla., Rev. Jas. A. Hamlett, Jackson, Tenn.

New Orleans, La.

STAR

FEB 20 1915

...HOLIC BOARD OF MISSIONS FOR COLORED PEOPLE. ..

By Shiela Mahon.

The great work of the Catholic Board of Missions for Catholic people of the United States is becoming better known and more appreciated daily. Many persons who formerly looked askance when asked to take an interest in the conversion of the negro to Catholicity are now among the most ardent supporters of the mission. It is a gigantic work for there are millions of unbaptized negroes in America, men, women and children. It is hard to think that in a country where Christianity leads that such should be the case. Zealous Catholics, nay even lukewarm ones, if they knew that there were persons craving baptism within reach, would make an effort to get them the priest. That is why the Catholic mission for colored people was established—to give the poor negro the consolation of religion, particularly in the South, where Catholic churches are few and the colored population large. Parochial schools are especially wanted for the negro children. It is the little ones who will spread the Faith. Our Divine Lord loves children; has He not said: "Suffer little children to come unto me for of such is the kingdom of heaven."

When we send a subscription to the Right Rev. Monsignor Burke, Director General of the mission for colored people, we are helping in the good work of establishing schools and paying for teachers to instruct some little colored boy or girl. We are helping, too, to make a little easier the lives of the devoted missionaries—men and women who have sacrificed everything that the world holds dear to win souls for the heavenly harvest. Should we hesitate a moment? The blessings that follow such a work are ample and should help us on our own rugged way to salvation. The office of the board, which was founded by the Hierarchy to help these long suffering people, is in the Metropolitan Building, No. 1 Madison avenue, New York City. Those interested in this great work call or write to the Right Rev. Monsignor John E. Bruke at above address.

Church — 1915

Philadelphia Record

9 July 1915

WILL WELCOME NEGROES IN CHRISTIAN ENDEAVOR

Southern Delegates to National Convention Vote to Extend Hand of Fellowship.

WAR IS A THEME OF DAY

President Sends His Greetings and Speech From Bryan Is Not Read.

Chicago, July 8.—Moved by speeches of men prominent in church and business life of the south, 300 southern men and women, delegates to the World's Christian Endeavor Convention, in session here today, acknowledged brotherhood with the negro race and determined to extend to it the hand of fellowship. Out of this idea is to grow the southern extension committee of the Christian Endeavor, which Rev. Ira Landrith, of Nashville, Tenn., calls the beginning of the interdenominational union of the colored people. He said:

"We are going to take the Christian Endeavor into the negro churches, organize new societies and help millions of blacks to enlightenment. God has placed at our door the greatest opportunity for Christian work that ever came to any missionaries anywhere."

Until the men rise up and say: "I will not kill" nations will war with one another, according to Daniel A. Poling, Citizenship Superintendent of the United Society of the Christian Endeavor. He declared that neither arbitration treaties nor neutrality agreements will bring everlasting and universal peace.

"The message of the Christian Endeavor is patriotic and it is none the less heroic because the words of its fervent expression are taken from the Handbook of the Prince of Peace, rather than from the bloody vocabulary of barbarism," said Mr. Poling. "The patriotism of Christian Endeavor is practical and addresses itself to the foes of the State.

Greetings From the President.

"These foes are intemperance and war. Against them the young people's movement hurls the flower of the world, the youth of the kingdom. Christian Endeavor can and will enroll millions of young people from all sects, colors and nationalities in the peace union which was the vision of President Clark. These millions will proclaim the fulfillment of the Sixth Commandment; these will declare: 'I will not kill.'"

The great convention chorus, numbering more than 1000 voices, sang the "Hallelujah Chours" from Handel's "Messiah" tonight. The annual message of President Clark, who is absent because of illness, was read at the evening session.

A message from President Wilson regretting his inability to appear and sending his best wishes for a successful meeting, was read today.

William Jennings Bryan originally intended to address a big noonday meeting of the society, but was compelled to change his plans. He sent a copy of a temperance speech with permission to have it read, but the program committee decided not to avail themselves of the offer.

The convention split today into numerous State and sectional meetings. The State organizations of Illinois, Indiana, Iowa, Michigan, Minnesota and Wisconsin held their conventions and there were rallies of the all-Canadian, the Western, Middle, Eastern and Southern sections.

See Good in War to Canada.

Rev. A. G. Sinclair, of Winnipeg, addressing the All-Canadian meeting, pointed out how the European war by bringing out the spirit of self-sacrifice had produced beneficial results in his country. Before the war, he said, it had come to be the belief in Canada that life "had become materialized and the spirit of self-sacrifice had died out."

"Then came the war," the speaker continued. "The Empire made its appeal to the young men. And what a response! Every church in Canada has felt the drain. Many a young man who appeared to believe no gospel except that of getting on, threw up a good job, said good-bye to friends, and laid his life upon the altar of his country. I hold no brief for war. It is hell, even when it must be endured in defense of ideals that are more precious than life. And yet there is this magnificent fact in the life of the true soldier, he makes an absolute surrender of himself upon the altar of an ideal."

Rev. W. H. Barraclough, of St. John, N. B., today predicted the union of the Congregational, Methodist and Presbyterian churches in Canada. "The union," he said, "is only a matter of time. Practical union has already been effected in certain college centres, and the great working departments of the various bodies have introduced a wide measure of co-operation and are harmonizing their methods and plans so as to secure greater efficiency.

"The conditions existing in Canada today demand it. Our rapid development—Canada is growing as no nation has ever grown; the battle for the closing of the barroom, the fight for clean politics; these and many other problems make it imperative that in some fashion or other the ranks of our divided Protestantism should draw closely together. The union of our denominations is inevitable. While the church chiefs are wrestling with the legal aspects of the question, the people are getting ready for it."

Would Extend Work to Colleges.

President W. A. Harper, of Elon College, North Carolina, spoke at the All-Southern division rally, declaring in favor of establishing Christian Endeavor work in the colleges of the country. He quoted a number of educational authorities to the effect that the higher institutions of learning suffered from a lack of religious atmosphere, so much so that a young man might become a bachelor or a master in almost any line of study and be as ignorant of the Bible and of religious inspiration as if educated in a non-Christian country.

"We have," he said, "made the futile attempt, in our efforts to escape sectarianism, to develop an educational system of a non-religious type. It is impossible to teach without biasing those taught either for or against religion."

The plan of denominational dormitories with student pastors or spiritual advisers was being tried in some colleges, but the speaker believed the Christian Endeavor Society was a better solution of the problem. "Let us ask the United Society to give us a college field secretary," he concluded.

Notwithstanding the distractions of the European war, Christian Endeavor work has prospered during the last two years, according to the report of William Shaw, general secretary of the society.

"Our records show," he said, "the enrollment of 77,766 societies, with an estimated membership of nearly 4,000,000. To this should be added more than 1,000,000 members in kindred organizations using Christian Endeavor methods under different names, making a grand total of 5,000,000 members in more than 60 nations and 80 denominations.

"The growing of our subsidiary movements has been the largest in the history of our organization. The Comrades of the Quiet Hour who practice the presence of God now number 95,696. The Tenth Legion has enrolled 34,158 who know the meaning of Christian stewardship and hold their possessions as a trust from God. The number of our Christian Endeavor experts has reached the total of 5662.

"The Life-Work Recruits, organized two years ago at Los Angeles, now number 1033 young people, who have covenanted to strive so to shape their life plans as to give themselves to Christian service in the ministry, missions or some other form.

"The International Peace Union is less than a year old, but already by personal enrollment and public declaration in great conventions tens of thousands of members in all lands have pledged themselves to the principles of peace and brotherhood."

M. E. BISHOPS WOULD UNITE

The Ohio Methodist Episcopal Bishops Pass Resolutions Favoring Unification

Cincinnati Ledger 5/8/15

WOULD MEAN NEGRO BISHOPS

Denominational Interests Affecting the Race Would Also Be Turned Over

Des Moines, La., May 4.—The Board of Bishops of the M. E. Church, at its session here last Saturday, voted to accept the two denominations. The response that is expected to be made by the M. E. Church South will be one of the leading topics for discussion and action at the session of the M. E. General Conference next May.

In adopting the resolution favoring the unification, the bishops made the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine in life and that their essential unity must in due season express itself in outward and organic form. Without presuming to pronounce on the terms of the union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church South and such other Methodist bodies as may share our common faith and experience. Moreover we declare ourselves in favor of such a union on terms that shall provide an ample and brotherly protection for any minority."

The two denominations have existed since 1844, when a split occured over the slavery question. The proposed union mean that some provision will have to be made for the colored membership of the M. E. Church South. The M. E. Church South set apart its colored membership in 1870 into what is now known as the Colored Methodist Episcopal Church.

The M. E. Church has 300,000 colored members. With the growth of widespread intelligence in the race element has come a demand for more recognition in the general church. This has taken shape in a demand that some colored man or men be chosen as bishop for the colored conferences. For the past five general conferences colored ministers have been in the race for the bishopric, but none have been elected, save Dr. I. B. Scott who was chosen missionary bishop for West Africa.

The plans for the reuniting of the two branches of Methodism contemplate the creation of four quadrennial conferences, one of which will contain the colored membership of the M. E. Church. This would give the race its own bishops as well as control of denominational interests affecting the Negro.

THE M. E. CHURCH.

The New York Age 10/22/14

In another column we carry an important news item relating to the decision of the colored members of the Methodist Church to withdraw and form themselves into a separate organization. This is a very serious move. We presume the colored members of the Methodist Church who are at the head of this move understand fully, what they are doing. There is one direction, however, in which we wish to express ourselves in no uncertain terms. It is the opinion of all thinking people among our race that we have enough Methodist organizations. We have three large, important branches of the Methodist Church—the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church. There is no need, in our opinion, of adding another strictly colored organization.

From a financial point of view, the time has come when the leaders in religious matters must consider the burdens that rest upon our people. Already, we have three bishops doing the work that one bishop could do—covering the same territory, involving the expense of traveling as well as salary of three men instead of one man; we have three sets of presiding elders covering the same territory and involving the expense of salary and travel; and in many cases we have three Methodist churches bearing different names, located in the same community where one Methodist church would answer the same purpose. All of this places a financial burden upon the people that ought to be considered. The race is not ready for the fourth organization that will involve the demand of another set of bishops, another set of presiding elders and a duplication of individual church organizations in various communities, when one organization could do the work.

We ask our brethren of the Methodist church to consider this question very seriously before they organize a separate and distinct Methodist church. There is no reason, whatever, why those who wish to pull out from the Northern Methodist Church cannot in some way affiliate with one of the

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colored Methodist organizations now in existence, and thus save the race the added expense, and also bring about a unity in religious matters, which is very much desired.

WANT NEGRO BISHOPS & SEPARATE CONFERENCES

The Council of Colored Members of M. E. Church in Session

PENN HELD RADICALS DOWN

The Council Adopted a Declaration of Principles which will be submitted to the Board of Bishops Next Week—Wants Own Autonomy.

The New York Age

Special to THE NEW YORK AGE.

NASHVILLE, TENN., Oct. 27.—The two hundred Negro laymen and ministers of the Methodist Episcopal Church who met here October 21 and 22 to consider the future status of the 300,000 Negro members of the denomination, put themselves on record as favoring the election of Negro bishops for Negro churches and for the establishment of a jurisdictional or quadrennial conference, to be composed of the Negro membership, with identical powers and privileges as the white conferences.

The paper read by Dr. Ernest Lyon of Baltimore on "Methodism and the Negro in the Future," was the basis and substance of the declaration of principles adopted by the council. The Rev. W. H. Brooks of New York, who was chairman of the committee which issued the call for the meeting, presided at the opening of the meeting and was made permanent chairman, with Matthew S. Davage as secretary.

Bishop Scott Sat With Committee.

Bishop I. B. Scott, who has jurisdiction only over the work in Africa, was present and presided at the first session. He also sat with the committee which formulated the address to the church. Whatever tendency toward radicalism was shown by any of the members of the council was effectually controlled and directed by the conservative members of the body, the chief of whom appeared to be I. Garland Penn. Not knowing what effect radical action by the council might have upon his tenure of office as one of the secretaries of the Freedmen's Aid Society, Penn was evidently determined to run no unnecessary risk.

"Methodism and the Negro," the general topic considered by the council, was discussed by Dr. R. E. Jones, who contented himself with warning the colored members against doing anything to hurt themselves. Dr. Lorenzo King of Atlanta discussed the past attitude of the church, bringing out some personal history, while Dr. P. O'Connell, discussing the present, rather disturbed the composure of the council. After Dr. Lyon had read his paper some of the radically inclined secured the floor and the things began to stir, but Penn stepped into the breach and with the aid of conservatives quieted the disturbing elements. The paper by Dr. T. B. Smith on "The Movements of Negro Bishops in the M. E. Church" was ordered printed and distributed because of its peculiar worth.

Some of the men taking a prominent part in the council either as speakers or debaters were Dr. Martin of the Alabama conference; Dr. Scott Chinn Dr. W. A. C. Hughes, Dr. M. J. Naylor, Dr. White, Dr. Gillium, Dr. Skelton of the Lexington conference; Dr Brown of the Louisiana conference Dr. J. C. Coggins, Dr. M. C. B. Mason and Dr. Sylvester H. Norwood.

A Plea for Negro Bishops.

The Declaration of Principles adopted by the council will be presented to the Board of Bishops in its semi-annual session in the Foundry Church next week. The action of the council is purely suggestive and it will depend entirely upon the action of the bishops and the general church as to what the future status of the Negro members will be; that is, as to whether or not Negro bishops shall be elected and the Negro membership granted autonomous relations.

After expressing gratitude for the work done by the church in behalf of the race, and pledging themselves to further the development of the church by securing an increased membership and raising larger funds for the Board of Foreign Missions, the Declaration of Principles set forth the following humble plea for Negro bishops and separate affiliated conferences:

We are neither unmindful nor unappreciative of the great services and personal sacrifices of our general superintendents in the interest of our work, and more especially of those whose episcopal residences are in the Southland; nevertheless it is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we therefore approve of the proposed amendments for bishops for races and language, and request our Board of Bishops to submit the same to the annual conferences of the church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption.

We also rejoice in the growing movement for church federation and unity; the colored man has nothing to gain by sectionalism, and we are, therefore, willing to treat on organic union upon the New Testament basis. With the light now before us, we approve of the plan of the Federation Commission for the reorganization of Methodism providing for jurisdictional or quadrennial conferences, with identical powers and privileges, one of which is to be composed of the affiliated colored membership.

CHILDREN'S DAY.

Sunday, June 13th, will be Children's Day. An unusually good program has been provided. This is an opportunity for the progressive pastor not only to raise money, which, of course, all should do, but to call attention to the greatest problem of our day, the problem of our children. The progressive pastor might himself make a little investigation as to first what is the status of the children in his church and in his community. The Church has set apart no other time when the minister could so well do this as on Children"s day. If the people are aroused to the meaning of Children's Day other than the mere financial side of it, it could be made a great success, spiritually and financially, as well.

On Children's Day we should know how many children there are in the community.

How many of these are fatherless, how many are motherless?

What is being done for these fatherless and motherless children by the city or county, by the Church, by private individuals?

How many children are in the schools?

How many are out of school, and why are they out?

How many children came before the courts last year, and what was done with them?

How many children are in the jail?

How many children are in the poor house?

What is the usual method of dealing with children in the courts?

Is there a system of probation? If not, why should not a probation system be started in connection with the Church?

Is there a playground for children, and what are the amusements the children engage in chiefly?

What becomes of the children whose mothers and fathers both have to leave home to work?

How many children died in the community last year, and what were the causes of their deaths?

How many children were born dead, and why?

How many children are members of the Church?

How many children do not attend any Sunday school?

How many children, whose parents are members of the Church, have not been baptized?

How large is the class of religious instruction for baptized?

These and numerous other questions loom up before the progressive pastor as he prepares his Children's Day services.

They call for careful study and wise planning, for no problem in our life is more important than that of our children. If we save the children we save the men. If the lose the children we shall likely lose the race.

Children's Day should be no perfunctory celebration, but a real, live ser-

WASH. CONF. APPROVES METH. ORGANIC UNION

Special to THE NEW YORK AGE.

BALTIMORE, Md., April 19.—The most important action taken at the Washington Conference of the Methodist Episcopal Church, which came to an end at John Wesley M. E. Church on Monday night, April 19, was the adoption of a resolution offered by the Rev. Ernest Lyon, asking that the law of the church be changed to permit of organic union with other Methodist bodies, which will provide Negro bishops for Negro conferences.

Bishop Earl Cranston, who presided over the session, the Rev. Carlton D. Harris, representative of the Southern M. E. Church, and Bishop William Hurt of the Baltimore annual conference have expressed approval of the plan of organic union, and the matter now rests with the general conference of the M. E. Church South.

The resolutions offered by Dr. Lyon and adopted by an overwhelming vote, are as follows:

Resolutions.

Whereas, Organic Union of all Methodism in the United States of America is a problem, the solution of which is attracting world-wide interest; and

Whereas, the Methodist Episcopal Church South, through its last General Conference, has expressed already its willingness for unity, by the adoption of a plan suggested by the Federal Council of Methodism and which tentative plan provides for four jurisdictional or quadrennial conferences, one of which shall include the colored membership of the denomination; and

Whereas, our Church by the frequent utterances of its most prominent leaders have expressed this unity contemplated in the plan is a condition to be desired, and that the plan presented comprehends a workable basis and cannot be unceremoniously dismissed; and

Whereas, we have been impressed with the public utterances upon the subject by the greatest living Methodist, the Rev. Bishop Earl Cranston, the distinguished president of this Conference, whose ripe scholarship, wide experience, exalted position and consecrated life place him in the fore of ecclesiastical statesmen and entitle him to precedence as an arbiter and counselor; and

Whereas, the latest and most potent official expression upon the subject has come from the Rev. Carlton D. Harris, who as representative of the Southern Methodist Episcopal Church in his address before the Baltimore annual conference which has just closed its work in Baltimore, in speaking of the unification of the three Methodisms, said: "The world waits with bated breath for the answer of the Methodist Episcopal Church General conference decision of the Southern M. E. Church as expressed by its general conference" —and to which Bishop William Burt pertinently replied, "There is a revival on and I hope that it is so warm that it will melt Methodism together. We are waiting for the gentle south to come nearer to us"; and

Whereas, in our judgment this tentative plan providing for jurisdictional conferences will throw us upon our own resources, will enable us to stand upon our feet, will make us competent to act and plan for ourselves, will quicken race consciousness, self reliance, self independence and race independence and race solidarity; therefore be it resolved

First, That we, in order to facilitate action, record ourselves as favoring the jurisdictional or quadrennial plan, that we regard it as a providential way, which if adopted by the next general conference will lead the church out of difficulties and embarrassments.

Second, That we declare it a plan eminently to be desired, because as the editor of the Zion Herald has declared, in the main, all the interests of the colored membership have been well guarded, because it will do away with the constant friction manifested in our own gerenal conferences, because it will give the colored membership full fledged bishops, having equal authority with those of the white membership, because it will give them equal opportunity to participate in the general legislation of the church, and because it will give them that freedom of action to develop within their own border as a self-constituted body, which freedom they cannot now enjoy.

Third, That we approve this plan because in their arrangement it would open the way for real opportunity for development of the race along all lines, and it would quicken its aspirations and give it an impetus that would be magical in its effects and consequences. For these reasons I move the adoption of these resolutions.

(Signed) Ernest Lyon, M. J. Maglor, J W E Brown, J. L. Thomas, C. Y. Trigg, S. A. Virgil.

DISSATISFIED WITH WHITE PRESBYTERIANS

Special to THE NEW YORK AGE.

ROCHESTER, N. Y., July 14.—The Rev. W. A. Byrd, pastor of the Presbyterian Church, appears to be dissatisfied with the work of that church. He has declared to a representative of THE AGE that in his belief the Presbyterian Church is dead so far as the Negro is concerned.

Dr. Byrd characterizes Christianity as a farce as practised by the white man, and that the past fifty years has spelled failure with the colored church. He thinks the one hope for a strong racial development and expression in a distinctive Negro church. Dr. Byrd is a graduate of Princeton and one of the prominent Negro Presbyterians.

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THIS VOTE SHOWS THE WAY THE WIND BLOWS

The Mississippi Conference week before last spoke to the Church in no uncertain terms when it passed a memorial providing for Bishops for Races and Languages by a vote of 92 to 22. The Louisiana Conference in its session at Alexandria, La., endorsed this action by a unanimous vote and the Florida Conference in its annual session at New Berry, also endorsed the Mississippi Conference's action by a unanimous vote. The matter was brought to the attention of the Little Rock Conference, and all of the members of the conference present, except one, registered themselves in favor of the Mississippi proposition. Here are four conferences that have spoken with an aggregate ministerial membership of more than four hundred with only 22 votes recorded against it. If any one wants to have a statement from the Negro on this proposition, here is an answer in concrete form that cannot be denied or gainsaid.

Age

EMPHASIZE WORK FOR NEGRO BOYS

Negro Baptists Have Busy Session—Address Delivered by A. M. Trawick

"Save the boy, and it will not be necessary to reform the man," was the keynote of the addresses delivered yesterday in the National Negro Baptist Sunday School congress, and resulted in an organized effort among the boys against loafers, crime and criminality, and a declaration on the part of boys representing 15 states to assist the officers of the law in perserving law and order.

"Must Jesus Bear the Cross Alone?" was used to open one of the busiest sessions of the meeting of the congress, and many new features looking toward the betterment of the home life of the negro race throughout the country were introduced through addresses.

Starting with the cadet movement, under Dr. W. H. Crawford, with 300 boys in uniform, making a demonstration yesterday afternoon, brought out many negro boys of Birmingham, who made application for membership, but were told they would have to come in through the Sunday school.

"These boys will be of benefit to communities in which they live," said Dr. Crawford. "They will work against cigarette smoking, tobacco chewing, and will be opposed to strong drink. You will find in these places where the cadets are there will be fewer arrest of boys, and stronger men will be developed. That shiftless, loafing criminal negro will become a thing of the past. The Sunday school movement means this or nothing. We are going to do practical Sunday school work in the future.

"Man's Part in Life's Choice," was the subject of the Bible lesson taught by Dr. E. Ford of Jacksonville.

"With a common God there can be no misunderstanding between two men or two races," declared Prof. A. M. Tarwick, international secretary of the Young Men's Christian association, one of the instructors in the Methodist institute, conducted by the Methodist Episcopal church, south, for the negro Methodist ministers.

"I want to here congratulate you upon the wonderful progress you have made, and that you are still making. This movement means much to your people. You have strong men here, and you are to be congratulated."

The first paper yesterday morning was read by Leroy Russell of Fort Worth, Tex., dealing with the child life of the negro race and its relation to the Sunday school. This was followed with addresses on how to deal with children of the "teen" age. William Alexander of St. Joseph, Mo., opened the discussion. Jennie E. Adkins of Bessemer, Mary F. Barnes of Newnan, Ga., S. F. Pitman of Atlanta, Frances E. Foster of Birmingham spoke no the same subject.

Amanda Coleman of Frankfort, Ky., spoke on "The Child and the Sunday School and the Child in the Home." Webster L. Porter of Knoxville, Tenn., editor of the East Tennessee News, also addressed the conference.

Among the visitors introduced were: Dr. J. T. Phillips of Nashville, J. A. Lester, M. D., of Nashville, and Richard Carroll of Columbia, S. C.

"Round table" meetings were held in the afternoon by the departments. The Metoka and Galeda department corresponding with the Baraca and Philathea in the white churches, was one of the features of the afternoon session, under the direction of Lizzie B. Fouse of Lexington, Ky. Dr. R. H. Boyd gave a history of the movement, telling how he had been warned by the white people not to organize Baraca and Philathea among negroes, and while he had the literature already from them, he packed it up, shipped it back and called in his secretary, and told him to invent a name, from Greek, Hebrew or anything else, which resulted in Metoka and Galeda.

The department of missions, under Dr. E. D. Hubbard, was addressed by Dr. H. M. Williams of Galveston, Tex. He referred to the number of "five-cent Christians among the negro Baptists," declaring that they were not worth anything to the cause of missions or the salvation of human souls.

"We have too many negroes who want to buy a corner lot in heaven for five cents,' 'said Dr. Ford, "and they can't buy one down here for five cents."

Rev. W. R. Toliver presided over the religious press section. Prof. S. H. Archer of Morehouse college, Atlanta, delivered an address, as did Dr. W. S. Ellington.

The primary department was conducted by L. Landers of Nashville, who also has charge of the national Baptist publishing board exhibits. Over 100 books that have been written by negroes are to be found in the exhibit.

At 5 o'clock yesterday afternoon there was an exhibition drill by the boys and a band concert by the national Baptist publishing board band.

Preparations are being made for a big concert tonight, and a Sunday school parade tomorrow. It is expected that 3000 Sunday school workers will be in the parade. This afternoon the workers will visit the Negro Baptist college site on the Powderly line.

There were a number of interesting addresses delivered last night.

COMMISSION FROM M. E. CHURCH ON FEDERATION

Movement to Bring all Colored Methodist Churches of the U. S. in One Body

1/21/16

COMMITTEE TO START WORK

To Confer with Similar Commissions, or with the Churches direct, to Bring about an Organic Union of all the various Branches of Methodism.

Special to THE NEW YORK AGE.

Chattanooga, Tenn., Jan. 19.—The members of the Methodist Episcopal Church appointed as a commission on the federation of colored Methodist churches in the United States met in the Wiley Memorial M. E. Church on January 8. Present were Bishop Thomas B. Neely of Philadelphia, Bishop Theodore S. Henderson of Chattanooga and Bishop Wilbur F. Thirkield of New Orleans; the Rev. R. E. Jones of New Orleans, the Rev. J. P. Wragg of Atlanta, I. Garland Penn of Cincinnati and E. H. McKissick of Holly Springs, Miss.

The Rev. R. E. Gillum of Mexico, Mo., and L. J. Price of Atlanta were absent. Bishop Henderson presided with I. G. Penn as secretary.

The legislation of the general conference, relating to the creation of the commission, was presented by Bishop Neely and the commission appointed Bishop Thirkield, Bishop Neely and the Rev. R. E. Jones as a committee to define the powers and prerogatives of the commission. The committee embodied its findings in a set of resolutions which included the statement from the 1912 general conference that 'it is plainly our duty to assist in every way in allaying competition among the colored Methodist churches."

Avoid Duplication of Work.

The resolutions declared that "we recognize the propriety of seeking to avoid unnecessary duplications of churches and educational institutions; to prevent the passing from one denomination to another of improper ministers and members; and to reach wise understandings for the practical welfare and enlarged efficiency of the said churches, including the matter of better preparation for and in the ministry," and recommended the appointment of a committee to open correspondence with commissions appointed by the other branches of methodism looking to a general federation.

The committee is composed of the Rev. R. E. Jones, editor of the Southwestern Christian Advocate, the Rev. J. P. Wragg and I. Garland Penn, and it is required to begin work at once, push it vigorously and report at another meeting of the commission to be held during the coming summer.

The Resolutions.

The preamble and resolutions adopted by the commission are as follows:

WHEREAS, the general conference of 1904 directed "that the (then) commission on federation take such steps as it may deem wise and necessary to bring about a closer unity between the colored Methodist churches having an episcopal form of government;" the general conference in 1908 spoke of "the prospective union between the various branches of colored Episcopal Methodism" and instructed "the commission on federation to further these results," and made a commission "to confer with similar commissions" of the churches as aforestated and for the purposes named; and the 1912 general conference reaffirmed the preceding acts and said: "It is plainly our duty to assist in every practicable way in allaying the competition among the colored Methodist churches and thus increase the efficiency of methodism's combined service to the Negro race," and the same general conference order a "commission on the federation of colored churches" "whose duty it shall be to confer with similar commissions, if such shall be appointed from the African Methodist Episcopal, African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches concerning such questions as may lead to more harmonious co-operation in extending the kingdom of Christ." Therefore be it

RESOLVED I. That it is the duty of this commission on federation of colored churches, first, to promote the union of the colored Methodist Episcopal Churches; second, to further their federation where they are not prepared for organic unity; and third, to promote fraternity and Christian co-operation.

RESOLVED II. That it is the further duty of this commission to consider such questions as vitally concern our own colored ministry and membership in their relationship to the larger question of the organic union of methodism.

RESOLVED III. That, in connection with these duties, we recognize the propriety of seeking to avoid unnecessary duplications of churches and educational institutions; to prevent the passing from one denomination to another of improper ministers and members; and to reach wise understandings for the practical welfare and enlarged efficiency of the said churches, including the matter of better preparation for and in the ministry.

RESOLVED IV. That a committee be appointed to open correspondance with similar commissions of the said colored churches, or where there are no such commissions, with the churches themselves, or with representative men of the said churches, in order to ascertain what these churches are willing to do in the matter of federation, union, and practical co-operation.

NEGRO MISSIONARY SOCIETY CONVENES

Women of Race Hear Plea For Better Home Life and Training of Children

"The church, the home and the school room must play an important part in the development of the negro race in this country," declared Laura L. Turner, of Atlanta, Ga., in calling to order the third annual session of the General Convention of the Women's Home and Foreign Missionary Society, connected with the Africa Methodist Episcopal Church, Wednesday morning at St. James A. M. E., in North Roman street.

"If we expect to make any progress n this world we must look after the ome life of our peopple. Our children nust be properly trained. They must not be allowed to gad around the streets after dark, and their minds must e trained through the school. We nust teach them the lessons of industry, honesty, thrift and reliability."

The convention, which will continue in session until Sunday, is attended by 250 women from all parts of the country. The Council of Bishops will also hold session commencing Thursday morning.

Revs. V. M. Townsend, D.D., of Little Rock, Ark.; Julian C. Caldwell, secretary of the Allen Christian Endeavor League, Nashville, Tenn.; G. W. Allen, D. D., editor Southern Christian Recorder, Columbus, Ga., took part in the opening exercises.

Bishop J. M. Conner, D. D., of Little Rock, who has charge of the district comprising Mississippi and Louisiana, preached the opening sermon.

Sees Bright Future For Race In South.

In speaking of the negro problem in America, Bishop Conner said that it would have to be solved through the religion of Jesus Christ in the hearts of men, and to that end the negro would have to do this part. He could see a bright future for his people in the South.

Bishop Conner referred to the educational work being done by the negroes in Louisiana, referring to the work of Lampton College in helping to shape the future of the youth.

Following the sermon, Holy Communion was administered by Bishop H. M. Turner, who was assisted by Revs. John J. Morant, D. D., of Mississippi; M. R. Dixon, pastor of St. James, New Orleans; C. E. Brooks, presiding elder; A. H. Hill, of Little Rock, Ark., and F. F. Washington, of Beaumont, Tex.

Bishop C. D. Chappelle, of Columbia, S. C., made a short address and a number of visitors were introduced. The session Wednesday afternoon was spent in business, and Laura L. Turner, delivered her annual address.

One of the features of the session Wednesday night will be song service by delegates from Texas, led by S. A. Dibble, Arkansas and Mississippi, led by the wife of D. A. Butler, of Arkansas and Oklahoma, by W. D. Robinson. Addresses will be delivered.

The Bishops' Council will open on Thursday morning. Bishop H. M. Turner will preside. The following bishops will take part in the opening: B. F. Lee, Wilberforce, Ohio; C. T. Shaffer, Chicago, Ill.; L. J. Coppin, Philadelphia; Evans Tyree, Nashville, Tenn.; H. Blanton Parks, Chicago; C. S. Smith, Detroit, Mich.; John Hurst, Baltimore, Md.; J. S. Flipper, Atlanta, Ga.; W. D. Chappelle, Columbia, S. C.; J. M. Conner, Little Rock, Ark.

The general departments will be represented by their secretaries. A special train will arrive Wednesday night bringing the Eastern delegates.

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EVANGELIZATION WORK AMONG COLORED FOL

(BY MAMIE BAYS.)

It is probable that in no church i the South is the work of evangeliza tion in the interest of the colore race more systematically and mor thoroughly organized and carried o than under the home mission commi tee of the Southern Presbyterna Church. In addition to the work o colored evangelization accomplished in connection with the work of the 71 organized churches for colored people, with a total membership of 2,800, the mission work carried on in a number of the cities of the South is meeting with pronounced success. The pioneer work of this kind is that in Louisville, Ky., which Rev. John Little began 17 years ago. Mr. Little began this work with a mission Sunday school for colored children not attending a Sunday school of any denomination, and with an enrollment at first of scarcely more than one dozen. Under his direction this work has grown until now two Sunday schools are in operation, with a total membership of 1,400. Mr. Little and other white teachers are in charge of both schools, 84 teachers being engaged in the work. Institutional features have been added to the Sunday school work and during the week the students are carefully trained in various branches of industries. Bath houses and play grounds are also maintained for them and the uplift of the social, moral and spiritual life of the boys and girls and men and women thus cared for and trained has been marked. Among the most interesting features of the program of the home mission conference at Montreat was the address of Mr. Little regarding this work and his address was made more instructive by the use of numerous stereoptican views illustrating his work.

Similar work in the interest of the colored race is being done in other cities of the South under the direction of the home mission committee. In Richmond, Rev. M. M. Gray is in charge of this work. Mr. Gray was another speaker at this conference and he told interestingly of the valuable work already accomplished in this mission, although it has been established but a short time. Mr. Gray volunteered for work among the colored people of the South when he completed his course at Union Theological Seminary, Richmond, being the first man in Southern Presbyterianism to make this choice for his life work.

Other features of interest during this conference were the addresses of Rev. S. L. Morris, D. D., of Atlanta, executive secretary of the committee, and Rev. J. W. Tyler, of Danville, Ky., superintendent of mountain mission work. Dr. Morris presented all of the departments of the work and told of the needs of the committee in order to advance more rapidly in all home mission work of thec hurch.

The address of Mr. Tyler was with special reference to the mountain mission schools, 45 in number, with a total enrollment of 3,500 students. These schools are located in the mountain section of Virginia, Tennessee, Kentucky, North Carolina and Georgia. In addition to the value of intellectual training in these schools, through the influence of the students through theinfluence of the teachers in the schools are led to become Christians and each year many additions to the church are received through this channel. Many views were shown by Mr. Tyler illustrating extent of this phase of home mission work.

The daily Bible hour was conducted by Rev. J. Gray McAllister, D. D., of Louisville and he was heard with interest each day throughout the conference.

"The Church and the City," was the subject of an address delivered by Rev. F. E. Fincher, of Houston, Texas. He emphasized the fact that the city is the enemy to the home if proper safeguards are not provided, but said he was an optimist and that he believed the cities could be saved—that the gospel of Jesus Christ could save them and no other means could. The need which he urged to be the greatest in this work of evangelization of cities was Christian statesmanship, executive ability which will take hold of a city just as a general directs a battle.

Birmingham, Ala.

AUG 18 1915

NEGROES HERE FROM ALL OVER COUNTRY FOR BIG MEETING

National Baptist Sunday School Congress in Session. Lane and Radcliffe Speak at Reception

"I am impressed at the wonderful progress your people have made in this country," declared A. O. Lane, commissioner of Birmingham, in addressing 3,000 negroes last night at the welcome reception given at the Sixteenth Street Baptist church to the National Negro Baptist Sunday School congress. Music was furnished by a chorus of 150 voices and Dr. J. H. Eason made the opening prayer. Dr. J. Francis Robinson conducted the opening. Dr. J. A. Whitted presented Commissioner A. O. Lane, who extended welcome to the delegates to the city. He was given an ovation.

Other addresses were delivered by J. A. Welson, representing the colored Baptist churches; W. C. Radcliffe, secretary of the Chamber of Commerce; W. E. Tinker, for the Sunday schools; W. W. Hadnott, for the negro business men; the Rev. W. H. Holoway, for the negro Baptist ministers; the Rev. R. W. Walls, for the A. M. E. church.

Ben P. Fowkes read an original poem. The addresses were responded to by Dr. H. M. Williams of Galveston, Tex.

A special train over the Louisville and Nashville, bringing the officials of the congress, reached here yesterday at 2 o'clock, and they went directly to the Sixteenth Street Baptist church under the escort of the Greater Birmingham, Jefferson county and the Alabama state delegations.

Prof. R. B. Hudson, secretary of the National Baptist convention, and of the state Sunday school convention, presented to the congress Chairman C. H. Clark, assuring the chairman and the delegates that Alabama was proud to have them come in the state, and especially in Birmingham, because of the good they were going to do for God and the negro race. "We note with interest the progress being made by our people through your organization"

Dr. Clarke made a short address, and was followed with singing by the Sunday school chorus of 150 voices, under the direction of Prof. H. P. B. Johnson of Muskogee, Okla. After impressive opening services, Dr. R. H. Boyd, director of the congress, Nashville, Tenn., was introduced and delivered a short address. He congratulated the young people in coming in such large numbers. He told of his own struggle, being a graduate from "Swamp University," the practical school of experience. He said that he was 22 years old before he learned the letters of the alphabet, and 42 when he entered school, but he had learned how to use educated negroes.

"The negro must do more than talk," he declared, "and the complainers never make any headway in this country. The world is paying attention to the man that is doing something. This country is full of opportunities, and want some one to take them up and use them. We are to teach you young men and women the doctrine of self-help. Do not depend on anyone to do for you what you can do for yourself."

The following officers of the congress were presented: W. S. Ellington, arbiter and blackboard critic, Nashville, Tenn.; Henry T. Boyd, Nashville, secretary; R. B. Hudson, Selma, recording secretary; J. M. Esterling, assistant recording secretary, Chattanooga; Eleanor A. Battle, Nellie E. King, enrollment clerks; H. P. B. Johnson, chorester; E. D. Hubbard, Ocean Springs, Miss.; F. W. Lancaster, Jacksonville, Fla.; H. M. Williams, Galveston, Tex.; E. M. Griggs, Palestine, Tex. Conductors missionary training conference: H. W. Rhambo, Austin, Tex.; J. P. Ridley, Nashville; R. M. Reddick, A. T. Ayers, Muskokee, Okla., conductors Metokas class; Lizzie B. Fouse, Lexington, Ky., Galedas; Maud A. B. Fuller, Dr. A. W. Pegues, Raleigh, N. C., advanced teachers; H. A. Richardson, Lake Charles, La.; L. Landers, Nashville, intermediate and primary teachers; John H. Frank, D. D., Louisville, Ky.; W. R. Tolliver, Washington, D. C.; M. M. Haynes, Austin, Tex., denominational newspapers; H. W. Russell, Atlanta, Ga.; S. H. Johnson, Nashville; William Crudup, Chicago; O. J. Carter, San Antonio, superintendents; L. Landers,, Nashville; L. C. Taylor, Cincinnati, congress exhibits; Delia T. L. Shelton, Galveston; Ada F. Morgan, Nashville, cradle roll and infant home department; John E. Ford, Jacksonville, Fla.; William Hicks, Uniontown, Bible conference; W. Mordecai Johnson, Syracuse, N. Y.; W. S. Buchanan, Normal, sociological; William Crawford, M. D., Austin, Tex.; S. S. Jones, Muskogee, Okla., national cadets; Charles Stewart, publicity.

The Rev. S. T. Slaton, pastor of the Norwood Methodist Episcopal church, south, Birmingham, was introduced and made a short address, congratulating the colored people upon the work being done by them.

W. L. Porter, editor of the East Tennessee News, Knoxville, Tenn., was introduced and made a short address, as did Dr. J. Francis Robinson, of the Birmingham Baptist Leader.

Church—1915

FLIPPER LOSES HIS GOOD TEMPER

Denounces The New York Age and the Rev. P. G. Simmons for Publications

FEARED BISHOP TURNER

Believe that Death of Senior Prelate Has Removed Restraining Influence and Now Flipper Issues Ultimatum to Atlanta Conference

ARE WORTHLESS PREACHERS

Has Stood the "Disgusting, Worthless Preachers" as Long as He Is Going To, and Now Intends Putting Them in Their Proper Places.

Special to THE NEW YORK AGE.

ATLANTA, Ga., June 1.—Bishop J. S. Flipper, now that the restraining hand and influence of Bishop Henry M. Turner has been removed by death, has issued his ultimatum to the preachers of the A. M. E. Church belonging to the Atlanta conference. This he did at the commencement exercises of the Morris Brown University on Wednesday, May 26, at Big Bethel Church, before an audience of 2,000 people, who had assembled to witness the graduation exercises of a class of fifty odd students.

Characterizing them as "disgusting, worthless preachers," he said he had stood them as long as he was going to, and that he was going to put them in their proper place. He took advantage of the occasion, after the diplomas had been presented, to pay his respects to THE NEW YORK AGE and to the Rev. P. G. Simmons, who was denominated a "lying slanderous scoundrel," and other who had criticized the policy controlling Morris Brown University. He declared that no teacher or preacher would be allowed to write against the church or school that gave employment.

Was Afraid of Bishop Turner.

The Atlanta preachers are up in arms because of the utterances of the bishop, and are laying plans to have his district changed at the next general conference, so that he will be prevented from coming back to Atlanta. It is said that this is the second time that Bishop Flipper has tried to raise the red flag of sectionalism and to array the preachers of the other six conferences against the Atlanta conference. It is being freely said that the death of Bishop Turner has meant the removal of a restraining influence because Flipper was afraid of Bishop Turner and would not have said these things had Bishop Turner been living.

The wrathy Bishop started his campaign of abuse and vituperation at the meeting of the board of trustees, when his opening address was filled with references to THE AGE and to the Rev. P. G. Simmons. In his address at the commencement he said he had demanded the trustees to stand up like men and put out any teacher they did not want. That he had stood the disgusting, worthless preachers of the Atlanta conference as long as he is going to, and now he intended to put them in their proper place. The bishop declared he was a southerner and believed in the south and that when he entered heaven he was going in through the southern gate.

Much criticism has been aroused through the appointment of a committee to sell 400 acres of land at Macon, Ga., a part of 625 acres purchased four years ago by Bishop C. S. Smith. It has been suggested also that the bishop was in bad taste when he attacked the Rev. P. G. Simmons, now stationed at Forsyth, Ga., before the trustee board and at commencement, when Simmons had not been tried for any violation of the church discipline or law, and when none of his assertions had been disproved.

Regarded as Unwise Indiscreet and Selfish.

The common belief is that Bishop Flipper was regarded by Bishops Gaines, Grant, Turner and Smith, and many of the leading preachers of the state, as indiscreet, unwise, selfish and of small mentality. An alleged remark by one of the prominent men is to the effect that "his head is too small for his body." It is the concensus of opinion that serious trouble is brooding in the A. M. E. Church in Georgia.

There is no question but that the stories published in THE AGE about Morris Brown, its little president and things in Georgia have opened the eyes of the people. The entire force of the school was put to work to get up itemized and detailed reports to impress the trustees and the public. Less than half of the trustees were present. Their excuse was that they had come to Bishop Turner's funeral. All sorts of surface display and gush were paraded by President Fountain and his faculty. The charge is alleged that fifty odd diplomas handed out were more for politics and to get a little change from the receivers than because they were merited. But the belief is firmly fastened in the minds of the people that unless a radical change is made in the policy and control of the school, Morris Brown will ultimately go to ruin.

STATE S. S. WORKERS MEET

North Carolina Interdenominational Convention Held in Elizabeth City

DR. J. E. SHEPHERD PRESIDED

All Denominations Co-operate for Racial Uplift and Developement

(By Geo. F. King)

Elizabeth City, N. C., June 26.—Indicating that the various denominations of the race are co-operating along lines for the uplift of the race and revealing splendid enthusiasm for higher development, the North Carolina Interdenominational Sunday School convention convened June 22nd in Mt. Lebanon A. M. E. Zion church. Dr. N. D. King, pastor featuring some of the best talent in the state.

Dr. Layman, the international secretary for the colored Sunday Schools in educational institutions and Mrs. Layman of New York were strong factors in the weeks events.

Dr. E. M. Brawley, the eminent theologian, pulpiter and author delivered a series of lectures on Normal methods of Bible study. These lectures were master pieces and elicited a striking interest in the subject on the part of the workers. He delivered the convention sermon which was replete with helpful facts and his characteristic eloquence.

Dr. J. Walter Long, of Greensboro, General Association, (white) brought greetings from that body and participated in the affairs of the convention for several days.

Among the other distinguished speakers were: Drs. C. G. O'Kelly, E. H. Hunter, C. S. Brown, P. W. Moore, J. A. Savage, W. A. Blake, Profs. W. G. Pearson, J. M. Avery and Rev. Dr. Bailey.

DR. SHEPARD RE-ELECTED PRESIDENT

Dr. James E. Shepard was re-elected president and the other officers are: First vice president, Prof. W. G. Pearson, Durham; 2nd, vice president, Richard McWilliams, Wilmington; 3rd, vice president, Dr. C. G. O'Kelly, Kittrell; recording secretary, Prof. E. D. Mickle, Durham; Asst. Sec., Miss W. G. Brown, Charlotte; Cor. Sec., F. W. M. Butler, Elizabeth City; Treas., A. J. Rogers, Raleigh; Executive board, Prof. C. F. Graves, Elizabeth City, chairman; J. W. Neil, G. A. Mials, Prof. J. A. Cotton, J. Henry Warren, Miss Emma E. Andrews, W. M. Graves, Dr. C. S. Brown and Dr. J. A. Savage. President Cradle Roll department, Miss Jane Crawley, Wilmington; Musical director, Prof. I. H. Buchanan, Durham; Field secretary, Prof. G. A. Mial, Raleigh.

The department of teacher training and Evangelism will be conducted by Dr. E. M. Brawley, pastor of White Rock Baptist Church, Durham.

The convention will convene next year in Durham. The visitors were highly entertained by the good people of this city. Among the many features was a delightful steam boat party.

ANNUAL CONFERENCE SCHEDULE

Second and Seventh Episcopal Districts.

Bishop L. J. Coppin, Presiding.

Palmetto Conference, Georgetown, S. C., October 27, 1915—Rev. J. E. Beard, Pastor.

Northeast South Carolina Conference, Florence, S. C., November 3, 1915—J. M. Jackson, Pastor.

Columbia Conference, Columbia, S. C., November 10, 1915—D. A. Christie, Pastor.

North Carolina Conference, Wilmington, N. C., November 17, 1915—A. J. Wilson, Pastor.

Western North Carolina Conference, Winston-Salem, N. C., November 24, 1915, Rev. J. D. Cowan, Pastor.

Peidmont Conference, Abbeville, S. C., December 1, 1915—W. F. Rice, Pastor.

South Carolina Conference, Aiken, S. C., December 8, 1915—I. W. S. Ball, Pastor.

THIRD EPISCOPAL DISTRICT CONFERENCE SCHEDULE.

Ohio Annual Conference, September 15, 1915, in Allen Temple, Cincinnati, Ohio. Rev. C. S. Williams, pastor.

North Ohio Conference, September 22, 1915, in St. John A. M. E. Church, Cleveland, O. Rev. Charles Bundy, pastor.

West Virginia Conference, September 29, 1915, in Parkersburg, West Va. Rev. James M. Wheeler, pastor.

Pittsburgh Conference, October 6, 1915, in Wyley Avenue Church, Pittsburgh, Pa. Rev. P. A. Scott, pastor.

C. T. SHAFFER, Bishop.

CONFERENCE SCHEDULES.

The Fourth District Conference session begins as follows:

September 15—The Indiana Conference, Bethel Church, Indianapolis. Rev. D. P. Roberts, D.D., pastor, 1121 N. Senate avenue.

September 22—The Chicago Conference, Milwaukee, Wis. Rev. Jesse S. Woods, pastor.

September 29—The Illinois Conference, Decatur, Ill. Rev. Henry Simons, pastor.

October 6—The West Kentucky Conference, Mayfield, Ky. Rev. Wm. R. Ward, pastor.

October 13—The Kentucky Conference, Danville, Kentucky. Rev. J. C. Brewer, pastor.

B. F. Lee, Presiding Bishop.

FIFTH EPISCOPAL DISTRICT.

Bishop H. B. Parks, Presiding

Puget Sound Conference will convene August 11, 1915, at Portland, Oregon.

California Conference will convene September 1, 1915, at San Francisco, Cal.

Colorado Conference will convene September 15, 1915, at Kansas City, Kans.

Kansas Conference will convene September 22, 1915, at Kansas City, Kans.

North Missouri Conference will convene September 29, 1915, at St. Joseph, Mo.

Southwest Missouri Conference will convene October 6, 1915, at Kansas City, Mo.

Missouri Conference will convene October 14, 1915, at St. Louis, Mo.

First day conference will convene at 9 o'clock A. M., at which time the Annual Sermon will be preached as per assignment, followed by the administration of the Lord's Supper.

SIXTH EPISCOPAL DISTRICT.

Bishop J. S. Flipper, Presiding.

North Georgia Conference, October 27, 1915, Athens, Ga.—Rev. C. M. Man

ning, D.D., Pastor.

Atlanta (Georgia) Conference, November 3, 1915, Thomaston, Ga.—Rev S. D. Hall, Pastor.

Southwest (Georgia) Conference November 10, 1915, Columbus, Ga.—Rev. R. H. Ward, D.D., Pastor.

Macon (Georgia) Conference, November 17, 1915, Macon, Ga.—Rev. E Griggs, Pastor.

Georgia Conference, November 24 1915, Savannah, Ga.—Rev. N. Bembry Pastor.

South Georgia Conference, December 1, 1915, Valdosta, Ga.—Rev. A. K Woods, D.D., Pastor.

Augusta (Georgia) Conference, December 8, 1915, Augusta, Ga.—Rev. H H. Long, Pastor.

EIGHTH EPISCOPAL DISTRICT

Bishop J. M. Conner, Presiding Bishop.

North East Mississippi Conference, Aberdeen, Miss., November 10, 1915—Rev. W. C. Thomas, Pastor.

East Mississippi Conference, November 17, 1915, Yazoo City, Miss.—Rev. W. B. Lewis, Pastor.

Mississippi Conference, November 24, 1915, Meridian, Miss.—Rev. T. C. Collins, Pastor.

Central Mississippi Conference, December 1, 1915, Vicksburg, Miss.—Rev. E. Witteburg, Pastor.

North Mississippi Conference, December 6, 1915, Greenville, Miss.—Rev. G. W. Seamon, Pastor.

North Louisiana Conference, Shreveport, La., December 15, 1915,—Rev. F. D. Lampton, Pastor.

Louisiana Conference, St. Peter's A. M. E. Church, New Orleans, La., January 26, 1916.

SCHEDULE OF ANNUAL CONFERENCES, TENTH EPISCOPAL DISTRICT, 1915.

Bishop C. S. Smith, Presiding.

Central Texas Conference, Taylor October 27—R. S. Slaughter, pastor To preach the Annual Sermon, H. A Young; Missionary Sermon, A. W Williams.

Texas Conference, Wesley Chapel Houston, November 3—E. J. Howard pastor, 2209 Dowling street. To preach the Annual Sermon, H. A. Lynch; Missionary Sermon, A. W. Harvey.

North East Texas Conference, Bethel, Dallas, November 10—H. A. Carr pastor, 2617 Cochran street. To preach the Annual Sermon, G. W. Sims; Missionary Sermon, A. Snowden.

West Texas Conference, Brenham November 25—H. T. Whitmire, pastor. To preach the annual Sermon, C. C Hammond; Missionary Sermon, P. D. Sadler.

Southwest Texas Conference, St. James, St. Antonio, December 2—W. J. Laws, pastor, 705 West Travis street. To preach the Annual Sermon, H. S. Sims; Missionary Sermon, J. A. Howard.

Eleventh Episcopal District.

Bishop John Hurst, Presiding.

Florida Conference, December 1, 1915, Bethel Church, Tallahassee—Rev. J. A. Brown, Pastor.

West Florida Conference, December 8, 1915, Bethel Church, Campbellton—Rev. R. W. Whitehurst, Pastor.

East Florida Conference, December 15, 1915, Bethel Church, Lake City—Rev. S. A. Scott, Pastor.

Central Florida Conference, February 17, 1916, Clearwater—Rev. J. W. Dukes, Pastor.

South Florida Conference, February 25, 1916, St. Paul's Church, Tampa—Rev. S. A. Williams, Pastor.

Twelfth Episcopal District.

Rt. Rev. W. D. Chappelle, A. M., Presiding

Northeast Oklahoma Conference.

Tulsa, Okla., October 20, 1915—Rev. James A. Johnson, Pastor.

Oklahoma Conference.

Guthrie, Okla., October 27, 1915—Rev. A. R. Dobins, Pastor.

Central Oklahoma Conference.

Chicasha, Okla., November 3, 1915—Rev. J. S. Reece, Pastor.

Arkansas Conference.

Little Rock, November 10, 1915—Rev. A. H. Hill, D.D., Pastor.

West Arkansas Conference.

Hot Springs, November 17, 1915—Rev. W. W. Harris, A.M., Pastor.

South Arkansas Conference.

Pine Bluff, November 24, 1915—Rev. O. L. Moody, B.D., Pastor.

East Arkansas Conference.

Helena, December 1, 1915—Rev. B. G. Gordon, D.D., Pastor.

The brethren will please collect two cents per member for General Conference expenses and report the same on their conference blanks. With highest regards, I am dear brethren, yours in His name.

FIFTEENTH EPISCOPAL DISTRICT.

Bishop C. S. Smith, presiding.

Ontario Annual Conference, Windsor, Ont. August 26th, 1915. Rev. S. S. Harris, pastor.

Michigan Annual Conference, Detroit, Mich. September 1st, 1915. Rev. J. M. Henderson, pastor.

NOTICE.

The 10th annual state convention of the Allen Christian Endeavor League of Virginia convenes August 31, Sept. 1st, at Chatham, Va. Rev. J. W. Harmon, pastor.

REV. S. S. MORRIS, State Supt.

18 W. Jackson St., Richmond, Va.

NOTICE: ILLINOIS.

To the pastors of the Illinois Conference who intend bringing their wives to the Conference will notify me at once. Also, any of the General Officers who expect to attend please drop me a card. The Conference meets the 29th of September, 1915.

HENRY SIMONS,
540 Greenwood Avenue,
Decatur, Ill.

LOTT CAREY CONVENTION.

Thrifty Religious Organization Meets In Pittsburgh, Wednesday, Sept. 1.

Pittsburgh.—Baptists of this city are making preparations for the entertainment of the twentieth annual session of the Lott Carey Baptist foreign mission convention, which opens at the Rodman Street Baptist church on Wednesday, Sept. 1. The Rev. O. S. Simms will be the entertaining minister.

Among the features of the session will be the annual address of the president, the Rev. Dr. Calvin S. Brown; the report of the work accomplished by the corresponding secretary, the Rev. Dr. W. H. Alexander; consideration of the needs of the work in West Africa and the meeting of the woman's auxiliary. The convention has now under course of erection a chapel and mission house in Liberia, which will cost $6,000. The house will be the headquarters of the missionaries supported by the convention. Propositions to co-operate with the South African Baptist association, as well as the Liberian Baptist society and the Liberian Baptist association, will also be considered.

The woman's auxiliary will meet on Thursday, Sept. 2, and the next day will be taken up with the regular business of the convention. The convention will close Sunday, Sept. 5. The Lott Carey Baptist convention was organized in 1895 and during its existence has raised over $60,000. Three-fourths of this money has been spent furthering the work in Africa. The burden of the work has largely fallen upon the shoulders of the corresponding secretary, Dr. Alexander. He and President Brown have held office since the inception of the convention.

The territory of the convention includes North Carolina, Virginia, the District of Columbia, West Virginia, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York and the New England states. The officers of the convention are: Dr. C. S. Brown, Winton, N. C., president; the Rev. H. L. Barco, Virginia; W. J. Howard, Washington; G. E. Reid, Maryland; O. S. Simms, Pennsylvania; E. D. Samuels, New Jersey; C. H. Johnson, Tennessee; W. T. Coleman, North Carolina and W. H. Moss, Brooklyn, vice presidents; Professor A. W. Pegues, Raleigh, N. C., recording secretary; the Rev. W. M. Alexander, Baltimore, corresponding secretary; the Rev. J. H. Hughes, Norfolk, Va., treasurer; the Rev. A. A. Graham, Virginia, auditor; the Rev. J. E. Reed, Virginia, statistician, and the Rev. W. T. Johnson, Richmond, Va., chairman of the executive board.

The officers of the woman's auxiliary are: Mrs. J. H. Randolph, Washington, president; Mrs. Anna L. McGuinn, Baltimore, corresponding secretary; Mrs. M. E. Wilson, recording secretary; Mrs. J. H. Blackwell, Richmond, Va., treasurer, and Mrs. P. G. Shepherd, North Carolina, chairman of the executive board.

BALTIMORE, MD. SUN
JULY 1915

PLEDGE NEGRO WELCOME

Southern Men And Women Acknowledge Brotherhoc

CHRISTIAN ENDEAVOR STIRRED

Bryan Sends Temperance Speech And Asks To Have It Read, But Request Is Not Availed Of.

Chicago, July 8.—Moved by speeches of men prominent in church and business life of the South, 300 Southern men and women, delegates to the World's Christian Endeavor Convention, in session here, today acknowledged brotherhood with the negro race and determined to extend to it the hand of fellowship.

Out of this idea is to grow the Southern extension committee of the Christian Endeavor, which the Rev. Ira Landrith, of Nashville, Tenn., calls the beginning of the Interdenominational Union of the Colored People.

Dr. Landrith said:

"We are going to take the Christian Endeavor into the negro churches, organize new societies and help millions of blacks to enlightenment. God has placed at our door the greatest opportunity for Christian work that ever came to any missionary anywhere."

Would Line Up For World Peace.

Until the men rise up and say "I will not kill," nations will war with one another, according to Daniel A. Poling, citizenship superintendent of the United Society of the Christian Endeavor. He declared that neither arbitration treaties nor neutrality agreements will bring everlasting and universal peace, and then continued:

"The message of the Christian Endeavor is patriotic, and it is none the less heroic, because the words of its fervent expression are taken from the handbook of the Prince of Peace rather than from the bloody vocabulary of barbarism. The patriotism of Christian Endeavor is practical and addresses itself to the foes of the State.

"These foes are intemperance and war. Against them the young people's movement hurls the flower of the world, the youth of the kingdom.

Bryan Offer Not Accepted.

William Jennings Bryan originally intended to address a big noonday meeting, but was compelled to change his plans. He sent a copy of a temperance speech with permission to have it read, but the program committee decided not to avail themselves of the offer.

The Rev. A. G. Sinclair, of Winnipeg, addressing the All-Canadian meeting, pointed out how the European War, by bringing out the spirit of self-sacrifice, had produced beneficial results in his country. Before the war, he said, it had come to be the belief in Canada that life "had become materialized and the spirit of self-sacrifice had died out.

"Then came the war," the speaker continued. "The empire made its appeal to the young men. And what a response! Every church in Canada has felt the drain. Many a young man who appeared to believe no gospel except that of getting on, threw up a good job, said good-by to his friends and laid his life upon the altar of his country."

The great convention chorus, numbering more than 1,000 voices, sang the "Hallelujah Chorus" from Handel's "Messiah" tonight.

President Clarks Message Read.

The annual message of President Clark, who is absent because of illness, was read at the evening session.

A message from President Wilson, regretting his inability to appear and sending his best wishes for a successful meeting, was read today.

The Field Workers' Union, of the Christian Endeavor, elected officers as follows: President, Earl Lehmann, Boston; vice-president, H. W. Dewar, Winnipeg, Canada; secretary, C. F. Evans Lexington, Ky., and treasurer, H. P MacRory, Pittsburgh.

NEGRO METHODISTS PLAN TO CO-OPERATE

Tentative 7-4-15

Cincinnati, Ohio, July 3.—A broad plan for co-operation among four churches of Methodism having a negro membership of 1,600,000, was announced in a deliverance to Methodists of the world, issued here today. The plan, if approved by the Methodist general conferences, is expected to pave the way for final organic union of all negro Methodists in America into one church. Constitution

It was agreed to by the commissioners of the Methodist Episcopal (white), African Methodist Episcopal, African Methodist Episcopal Zion and Colored Methodist Episcopal churches, on the Federation of Colored Methodists, at a meeting held here last Wednesday. Three white bishops—Thirkield, of New Orleans; Henderson of Chattanooga, and Neely, of Philadelphia—participated in the deliberations of the body. Nine bishops from the three other churches also were commissioners.

The deliverance urges adoption of a common ritual hymnal, ritual and catechism, the same standard in course of study for the ministry, standardizing of schools and colleges, holding of inter-Methodist preachers' institutes and Christian workers' assemblies, united action on evangelism, education, home and foreign missions and a division of mission territory to stop waste.

Church — 1915

HOPEFUL OF 1,000,000 AT SUNDAY-SCHOOL TO-DAY

CAMPAIGN CLOSES WITH PROMISE OF SUCCESS.

UNIQUE METHODS IN MANY CITIES OF GREAT INTEREST.

AUTOS TO BE USED IN WORK

To obtain attendance of 1,000,000 Kentuckians and their visitors at Sunday-schools this morning, the State-wide campaign of the Kentucky Sunday-school Association closed last night with promises of success. The most effective organization of workers ever assembled for this form of church endeavor had been busy for several months in anticipation of this event.

Gov. McCreary issued a proclamation to all Protestants of Kentucky to join him in observing Go-to-Sunday-school-Day, and will attend services in Frankfort. He was invited to a large Louisville class, but replied that he would be at his own church.

"We feel confident of reaching the million mark," said the Rev. George A. Joplin, superintendent of the association, last night. "Our organization is greater by far than that of last year when the first campaign was waged. Returns from ninety-seven counties showed we had brought out 600,000 white persons and 56,000 negroes, the enrollment at that period being 300,000. This year the enrollment is about 715,000 members, and with such a solid groundwork we are hopeful of 1,000,000 men, women and children in Sunday-schools to-morrow."

In a majority of the Protestant churches of Louisville a programme prepared by the Kentucky Sunday-school Association will be given. Thousands of copies of this pamphlet have been distributed in Jefferson county. The Rev. Mr. Joplin said he expected to have complete returns from Louisville and Jefferson county late this afternoon. Reports from the rest of the State are supposed to be filed to-morrow morning by the various Sunday-school superintendents. A report likely will be made by the end of the week.

Mr. Joplin said he was deluged with cards and letters and other messages of confidence from Sunday-school workers throughout the State. More than 1,000 automobiles will be used to take backward persons to church. A Somerset workers will convey "prospects" to any church they select, touring the entire city before services.

At Mt. Sterling tags were placed on every residence door yesterday, asking the occupants to meet at Sunday-school to-day. An effective organization at Midway closed its work with the hope of reporting 1,000 new members.

A worker in Louisville has found in an old scrapbook a "Go to Sunday-school" poem, entitled "Go," written by Will S. Hays in April, 1887. It follows:

Go to Sunday-school, my darling,
Let your little footsteps trod
In the path that leads to heaven
Up the golden stairs to God.
Go the way your mother tells you
Every holy Sabbath day;
Keep your eye on God in heaven
And you'll never go astray.

Go to Sunday-school, my darling,
In your innocence and youth;
Drink the water in your childhood
Flowing from the spring of truth.
Learn to love your blessed Saviour,
So that when your eyes grow dim
And you're ready, cast your anchor—
Fasten that, my boy, to Him.

Go to Sunday-school this morning,
Listen what your teacher says;
You will hear him talk of Jesus.
You will hear sweet songs of praise.
Go, my child, for God invites you,
Angels have you in their care;
Go, the Sabbath bells are ringing.
Take a mother's kiss and prayer.

SOUTHWESTERN LETTER.

BY REV. A. B. McCOY, D. D.
District Supt, Sabbath-school Missionary Work.

I have just returned from what has been to me an interesting and helpful trip. At Jacksonville, Fla., we were with Knox Presbytery. An unusual amount of interest was shown in handling the affairs of the Church and the reports showed that a splendid work is being done on the field, both in a spiritual and financial way. Evidences of the beneficial results from the meeting held at Anniston, Ala., conducted by Dr. J. M. Gaston of the Freedmen's Board, were apparent as seen in the discussions of the brethren on the floor of the Presbytery.

The Presbytery referred to met at Laura St. Presbyterian church, pastored by Rev. S. A. Downer. Rev. Downer is doing a splendid work here. He is a forceful preacher, an aggressive pastor, a wide awake Sunday school man. He receives loyal support from his efficient wife.

From here I went to West Point, Miss., to round up our Sunday school Vacation Band of a hundred members at Mary Holmes Seminary, and to take part in the graduation of a class of forty young women from the Teacher Training Course. The young women go from the school this Summer prepared to do some telling work in their respective Sunday schools. Twelve of these young women received the advanced diplomas as offered by the Board of Publication and Sabbath School Work. This is the first colored class that has ever received diplomas from this Department. The essays read on this occasion showed that these young women had a remarkable grasp of the subjects and were well fitted to meet the demand for Sunday school teachers. This is the headquarters of our missionary, Rev. Vanhorn Murray. Dr. and Mrs. Johnson with the help of their faculty are doing a splendid work at Mary Holmes for the race.

Leaving here I went to Birmingham, Ala., where I had a chance to merely peep in on Dr. and Mrs. L. B. Ellerson hard at it in their school and church work. Dr. Ellerson has about the best parochial school in this section., carrying on his roll about three hundred and fifty pupils. During the few years Dr. and Mrs. Ellerson have been on the field they have wrought a complete change in the neighborhood. The sentiment in favor of Presbyterianism is highly favorable and a complete reformation as to the form of Church worship has taken place in the churches in the neighborhood. A recent revival in his church resulted in one hundred conversions.

Birmingham is the headquarters of our missionary, Rev. H. W. Cooper. Mr. Cooper has a hard field but he is doing some telling work for the Church.

Leaving Birmingham we were soon landed at Chattanooga, Tennessee At this point we were joined by Col. L. P. Berry, our missionary for the State of Tennessee. Col. Berry had made all necessary arrangements for the trip and Sunday morning our work began. We were cordially received and comfortably housed by our good brother, Dr. C. E. Tucker. We spent nearly four days here in an Institute. Sunday we had the pleasure of meeting Dr. Tucker's congregation in two preaching services and at the Sunday school hour. At this point we have a good church building and an encouraging congregation. Dr. Tucker and his good wife are doing some lasting work in this part of the State. Dr. Tucker has a school that will be an eye-opener to all who may have the chance to see it. This school is housed in a splendid two-story frame building with a basement, with campus and rooms in perfect order. Just a casual glance will convince any one that untiring efforts are being put forth, and the general expression on the faces of the pupils shows that results are being obtained. We found in these students and church workers ready hearers.

Finishing our work at Chattanooga, we left for a nearby mission station, Hixon. Here is where Col. and Mrs. Berry have established their new home. A large farm with everything growing from beans up to cows, and a comfortable little cottage, mark the spot where the Colonel sleeps when he is at his headquarters. Mrs. Berry is much at home at any point on this territory. Whether in the kitchen or garden or on the farm she wields a controlling hand and somehow everything seems to move at ease. We had the pleasure of doing some work at the mission and we had to move on reluctantly to the next point, which was Tasso. Here we found another mission. All the people here were farmers. Our meeting was held in the room of a dwelling. Men, women and children came. They sat on trunks, beds, tables, anywhere. In this crowd was an aged man of seventy-six, who came three and one-half miles "to hear'm." He told me he went to Sunday school regularly; "but I h'iant a learning nothing." he said, Further inquiry showed that he had but little confidence in his teacher, who was but little better prepared than he.

Our next stop was Knoxville—the bed of Presbyterianism for Tennessee. We put in nearly five days of real hard work here. We have two strong churches here. Our Institute was held in the Vine Ave. church. Rev. W. F. Kennedy is its efficient pastor. Rev. Kennedy has done a remarkable work at this point. He is easily one of the most popular men in the city among white and colored. He has a loyal congregation. Whenever their church doors open they are going to be there, it makes no difference what else is going on in town. This speaks well for church training. The crowds here were large and anxious. Rev. and Mrs. Mayers, it will be remembered, have charge of our Freedmen's Board school here also. They are doing a telling work for the cause and the Kingdom. We had the pleasure of visiting Rev. Mayers' church, and it is wonderful how he has built a church and transformed that community for Christ.

We next headed for Rogersville stopping at New Market and Dandridge on our way, where we were gladly received and met large crowds at both places. After missing a few trains, due to the irregular schedules on which they were running, and riding up and down hills, over rocks and through branches for miles in automobiles, we finally reached Rogersville, the end of our destination. Here we arrived just in time for dinner, and after having been met by the genial President, Dr. Franklin, and his affable wife, Mrs. Franklin, we were ushered into the dining hall where we were served to our heart's delight. This was our first visit to Swift Memorial College. Returning to the study our plan of Sunday school work in connection with the boarding schools was outlined and received Dr. Franklin's hearty support. Here we did the work we came to do and then we had finished our trip.

Swift Memorial deserves every bit of the complimentary things said of it. It is doing a fine work and is the pride of [illegible] part of the State and commands the respect and best wishes of all the citizens of the little town and neighborhood. Dr. Franklin's name in Rogersville, among the white and colored, is a synonym for good citizenship.

The encouraging thing, above all, was the anxiety on the part of the church and Sunday school workers to know how best to do the great work that they had been given to

do. Brethren, the time is ripe for the training of church leaders.

Americus, Ga., May 11th.

THE NATIONAL BAPTIST CONVENTION.

The National Baptist Convention met in Chicago, Ill., Sept. 8th-14th, 1915. In this article the Alabamian will abuse or vilify no one, but it will seek to set forth the truth as it sees it. In its Editorial comment on the Convention in Philadelphia last year, the Alabamian predicted that unless there was a radical change in the method of conducting the meetings, "the Convention would finally disrupt and split." In its issue of Aug. 7th, 1915, the Alabamian carried the following Editorial comment:

"The men who organized the National Baptist Convention 20 years ago and who have built up one of the largest and best organizations on earth have fallen out. They seem bent upon pulling down the great structure just before they vacate. They organized the convention; they built up what we have and they are still the leaders and officers of our great denomination. They alone are the cause of all this trouble. If the Convention splits in Chicago their selfishness will be to blame. Unless the conservative, Christian men come to the front next month the Negro Baptists are going to be disgraced. This is a time for prayer and serious thinking."

The Convention met in Chicago, "the great structure" was pulled down and the world knows the unhappy things that took place in that great city. After having followed the Convention ten years and closely observed its workings and having an intimate acquaintance of all its officers and leaders, we have no hesitancy in saying that the great fight has been for office and money, and that the spirit of greed and graft is just as rampant among one set of leaders as among those who oppose them. There is absolutely no principle underlying the split in the Convention. It is "office for me," and "money for me." Those who claim that Dr. Boyd has stolen the people's money, have recklessly squandered the little that came into their hands and today the Convention is more than Ten Thousand Dollars in debt for running expenses alone, and never have they reported to the Convention the amount of money raised and asked the Convention what should be done with it before it was paid out. It was a sad picture to see the men who organized the Convention, all of whom are now grown old, in a death grapple for control and power.

Not one of them was willing to step aside for the sake of harmony and unity of the Baptist family, and they held out until the Denomination was split and prostrate and still they fight for their own selfish gratification while the Denomination is disgraced before the eyes of the world. Several men might be named as leaders on both sides, but chief among them are Dr. J. C. Morris and Dr. R. H. Boyd. On the first day of the Convention touching devotional services were enjoyed by the great audience that was present. Immediately after the close of these services the program was read, and an amendment to the motion to adopt the program threw the house into confusion. In Philadelphia last year, a resolution to charter the Convention was tabled. Those who wanted the Convention chartered got out a charter and had the charter recorded in Washington, D. C. This was in May, 1915.

They then sought to have the Convention endorse the charter. The motion to amend the program was to the effect that the charter should be given immediate consideration. There was a decided majority in favor of this amendment, but they were ruled against by the president, Dr. Morris. An appeal was then taken from the decision of the chair, and Dr. Morris gave the chair up to Dr. Park, the Vice President at large. Here again the people who opposed the charter were in the majority, but the Chairman, rather than prove untrue to his Chief declared the meeting adjourned.

Those who were opposed to the Charter elected a temporary chairman and proceeded to attend to business. They afterwards elected permanent officers.

The Charter people made a great mistake by ruling against the majority, while those who were opposed to the Charter were as grievously in error when they elected officers at the time they did, for a resolution was passed in Philadelphia last year to the effect that the officers would not be elected until the delegates had been registered.

This had not been done and their election was therefore irregular. Their error was just as grievous when they left the Convention hall and met in another part of the city. They elected Rev. Dr. E. P. Jones of Miss. president while those who remained in the Convention hall elected Rev. Dr. E. C. Morris president. On the first day of the meeting Dr. Boyd and his sympathizers got out an injunction against Dr. Morris and his followers; this injunction was dissolved later in the day, and on the last day of the Convention Dr. Morris and his sympathizers got out an injunction against Dr. Boyd and his followers. This injunction was still pending in the courts when we left last Tuesday.

The Foreign Missionary Rally, the Sermons and Addresses were all overshadowed by the excitement and batterness that lasted throughout the Convention.

Dr. Booker T. Washington spoke on Friday night, and drew out a great audience. His able and eloquent address was heartily cheered and was very helpful.

The National Baptist Women's Convention was largely attended and their meeting was at the high water mark for Constructive Work and orderly procedure. The rancor and bitterness on both sides can best be known when one has seen how obstinately the leaders on both sides arrayed themselves against every effort to bring the warring factions together. There were men on both sides who wanted a Joint Committee to confer on terms of peace but the leaders would not stand for it.

The following resolution was offered in the Convention that is presided over by Dr. E. C. Morris and at a time when he was presiding:

"Mr. President and Members of the National Baptist Convention in Chicago assembled:

"Whereas, a part of our brethren have assembled in another part of the city and organized another Convention, which if continued will cause divisions among Baptist organizations throughout the Nation and place our Denomination in an unfavorable light before the eyes of the world;

Therefore, be it Resolved that a Committee be appointed to confer with a like Committee which we will ask the other body to appoint, on a peaceful solution of the differences between us and the problems that confront us.

Be it further Resolved, that we ask all the Christian, serious minded men to pray that we be divinely guided in this effort to unite our brethren in the great work of the Kingdom of God

Your Brethren,

Signed: R. C. JUDKINS,

W. H. JERNAGIN."

That resolution was tabled by a vote of 388 to 46.

It is significant that even after the two Conventions were organized those who at first favored the "Charter" failed to endorse it. They have seen the unwisdom of that course and abandoned it. The great apposition that this proposed Charter aroused is an indication of how dearly the Baptists treasure their liberty. Here was a case where a law was made for the Government of nearly three millions of people that the people themselves had not seen or had an opportunity to pass upon. It was rejected and the evil effects from the confusion is caused will last on down ages. Both sides are now lining up for a great struggle. The courts and the lawyers will be called upon to settle problems that unselfish Christian men could easily settle. The first step will be to have the courts settle which one of the Conventions has a right to the Old Convention name. If the Convention over which Dr. Morris presides wins out, then this Convention will seek by law to take over the Publishing House and to run it according to their ideals. These will be long law suits with both sides represented by the ablest lawyers in the South. It is going to take a great deal of money (many thousands of dollars) to run these law suits.

This is the wrong course, and the Baptist Denomination is going to lose out.

No one is wise enough to see the far-reaching Evil results of this split.

The first and foremost object of the leaders of the denomination should have been the Unity of our family and forces, and then patiently sought the reforms that are needed.

As the result of the disruption in the National Baptist Convention, the Women's National Convention will split. These women are the flower of our race and had nothing to do with the troubles in the Convention. Many of the Baptist State Conventions will have trouble and in some cases split over the troubles in the National body. Associations, Conventions, and Baptist Ministers' Conferences throughout the land will split and bitterness and hatred stalk in every section of the country. Besides that all our co-operation with Southern and Northern White Baptists must be hindered and crippled, and the work in Foreign Fields thrown back for many years to come. There is no just reason that can be advanced by the leaders on either side for the split in the National Baptist Convention. It is the result of Selfishness and Greed.

It is the greatest blunder of a half century and the crowning crime of these fifty years of freedom, against the Baptist Denomination and the Negro race.

PRESBYTERIANS HOLD ANNUAL COUNCIL

Special to THE NEW YORK AGE.

Pittsburgh, Pa., Oct. 27.—The twenty-second annual session of the Afro-American Presbyterian Council convenned Thursday afternoon, October 21, in Grace Memorial Presbyterian Church, Dr. C. H. Trusly, pastor. Ministers were present from as far as St. Louis, Mo.; Rochester, N. Y., and Washington, D. C.

The Rev. B. F. Glascoe of Reading, Pa., was elected president; Dr. R. H. Armstrong, secretary; Dr. W. R. Lawton of Brooklyn, chairman of the constitutional committee.

The evening session embraced a sermon by the retiring president, the Rev. G. S. Starks of Princeton, N. J., addresses of welcome from the church, the citizens, the ministry of the city, including Dr. Edward P. Cowan, secretary of the Board for Freedmen, a representative from the Pittsburgh Presbytery, and response by Dr. Lawton.

Friday morning papers were read by the Rev. Jas. S. Carlile of Troy, N. Y.; the Rev. Chas. S. Freeman of Jersey City, N. J., and the Rev. W. E. Griffin of Philadelphia, Pa.

At the afternoon session the hopes and fears entertained by some of the members of the Council, as to what the several letters, which recently appeared in some of our colored journals on the condition of the colored work would bring before it, burst forth when Dr. Lawton in a statement set the keynote for independence and manhood, and a united and determined effort for stronger churches and more of them. Some feared that it meant separate presbyteries; some that few had axes to grind, and some that it would offend the Freedmen's Board and the presbyteries. It was contended that the Council was a social body and could not take any steps that meant ecclesiastical functions. Dr. Lawton declared that "We must assume responsibilities. We must make sacrifices. We should not content ourselves in being an annex to a great church, but should be a great part. No dependent ministry can build up a great part of a great church. Resolved, that we amend such rules and regulations as we have for the government of the Council, in order to carry out the spirit of the above statement."

The discussion continued to the close of the afternoon session when the resotion was made the first order of business for Saturday morning's session.

Mission for Colored Catholics.

The Rev. Father Mathias, director of the third order, seculars, and master of clerics and novices at St. Bonaventure's monastery, is in Baltimore assisting the Rev. Father Matthew Fox in conducting a mission at the Church of St. Xavier, exclusively for colored Catholics.

Church-1915

~~The~~ Southwestern Christian Advocate 3/4/15

Photograph by A. P. Bedou

BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH
Standing—Bishops H. B. Parks, John Hurst, W. D. Chappelle, J. M. Jones, J. M. Conner.
Seated—Bishops L. J. Coppin, Evans Tyree, B. T. Tanner, H. M. Turner, B. F. Lee, C. S. Smith.
(Bishops Shaffer, Flipper, Heard, and Johnson were not present. The last two named were in Africa).

A SEGMENT OF THE KING'S ARMY

We had within our midst recently for more than a week the Bishops' Council of the African Methodist Episcopal Church which included Bishops, General Officers and other representatives. This meeting is very similar to one of our General Committees except this body considers the various activities of the African Methodist Episcopal Church. Along with the Council came the Woman's Home and Foreign Missionary Society in its quadrennial convention. This brought together the choice men and women of that denomination and New Orleans was blessed and inspired by their presence. The personnel of these representatives was pleasing, impressive and inspiring. There were men of culture, of broad education, of lofty purposes and whole-souled consecration to the Master's task of saving the world.

There were present eleven of the fifteen Bishops of the Church. These men are forceful leaders. They demonstrate in their leadership the capacity of the Negro for self-government, for initiative, for projecting enterprises under difficult circumstances. It must be borne in mind that the African Methodist Episcopal Church has had an unbroken history of a hundred years. It has grown. It is the third largest body of Methodists in this country. Because of its numbers and the character of its work, the personnel of its representatives, it has its own rightful and legitimate place in the federated movement of Christendom; and too, its Bishops give fine account of themselves as preachers, as orators, as leaders in educational enterprises, as conservators of the Truth, and as race builders. They with others are largely responsible for the race consciousness and race assertiveness that has come to the Negro.

We all rejoice in the good work that the African Methodist Episcopal Church has done and point with pride to the schools that they have built, to the many noble structures erected for Christian worship throughout the country and to their Foreign Missionary program, which includes not only West and South Africa, but Hayti, San Domingo, Bermuda Cuba, British Guiana and South America. This Church maintains two Bishops abroad both of whom are resident in Africa. The Church as a denomination has the missionary spirit, the educational impulse, the evangelistic temperament and is one of the mighty present day forces for the evangelization of the world.

Elsewhere in this paper will be found an exceedingly illuminating article by Dr. R. R. Wright, Jr., Editor of the Christian Recorder, the official organ, on the work of this, our daughter in Zion.

ELECTS OLD CHURCH BOARD

The New York Times 3/28/15

St. Philip's Great Episcopal Church Chooses Its Directors for Ensuing Year and Makes Financial Report.

The annual election for two wardens and eight vestrymen for St. Philip's Church took place on Monday in the church. The contest was quite a spirited affair and resulted in the victory and re-election of the following well-known churchmen: Wardens, Messrs. Francis H. Carman, Theodore A. Morse; vestrymen, Messrs. Charles D. Pedro, Claude M. Moten, Clarence W. Robinson; Enoch W. Newton, Dr. R. Gordon Adams, Samuel H. Bailey, Dr. Alfred T. Robinson, David I. Martin.

The annual financial report of the property holdings of the church was read out on Sunday to the members of the parish and was in part as follows: Receipts, $77,435.66; disbursements, $69,017; leaving a net balance on April 1, 1915, of $7,704.21.

Five adult candidates for confirmation were baptized by the rector.

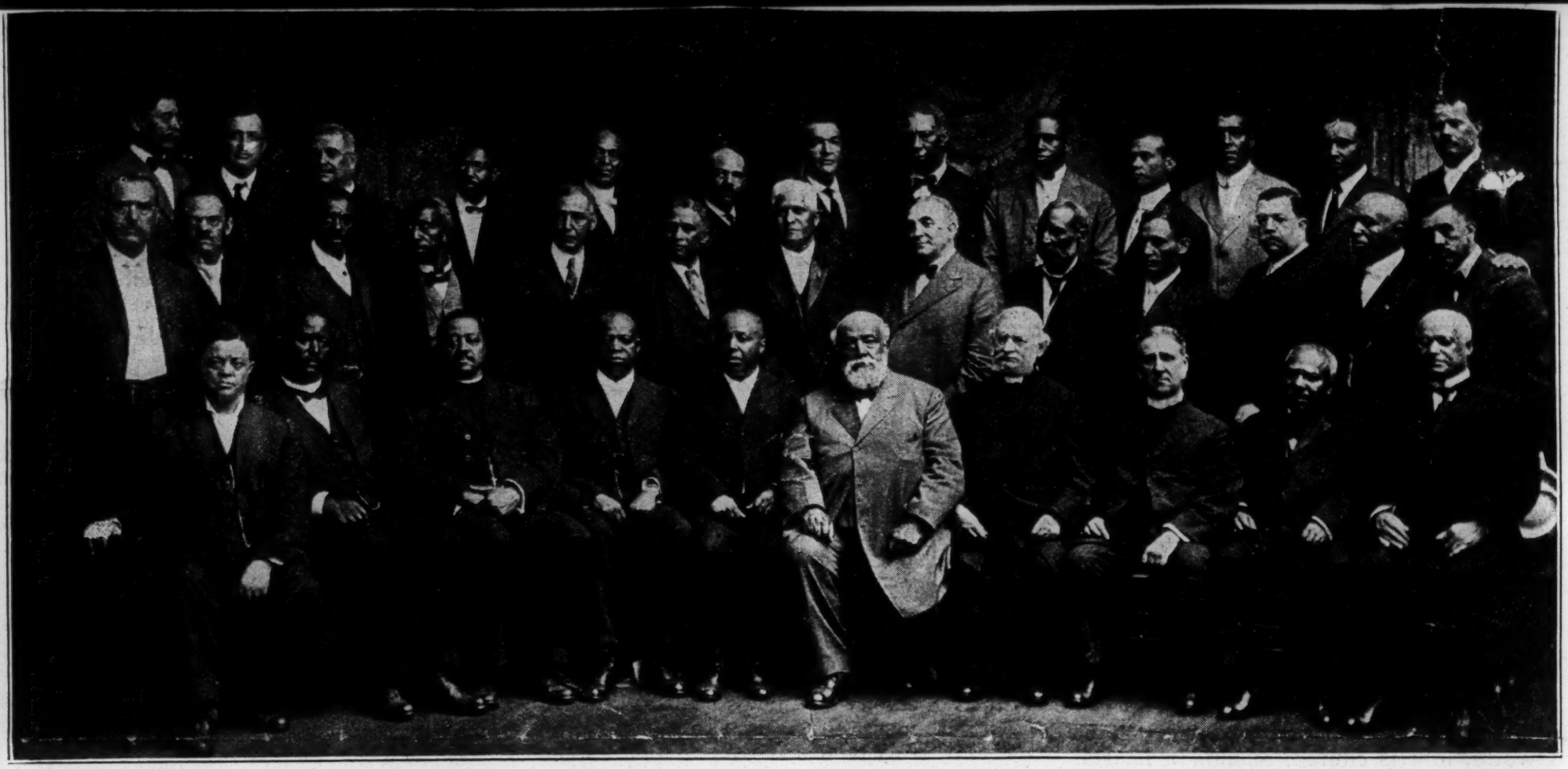
Houston, Tex.

MAR 28 1915

Negro Baptists to Meet.

(Houston Post Special.)

GONZALES, Texas, March 27.—Beginning Monday a 10 days' institute will be held in this city for the Negro Baptist association. This institute is held under the auspices of the white Baptist general convention of Texas and two lectures daily will be delivered by Dr. W. K. Penrod, pastor of the First Baptist church of this city. Similar institutes will be held in each association in Texas.



MEMBERS OF THE COMMISSIONS representing the Methodist Episcopal, African Methodist Episcopal Zion, African Methodist Episcopal and Colored Methodist Episcopal Churches, who met in joint session in the Methodist Book Concern Building, Cincinnati, Ohio, June 30, 1915. Christian Advocate

FRONT ROW Seated (from left to right)—Bishops N. C. Cleaves, G. W. Clinton, L. J. Coppin, J. S. Caldwell, R. A. Carter, B. F. Lee, T. B. Neely, W. P. Thirkield, John Hurst, and C. S. Smith.

FIRST ROW Standing (from left to right)—E. H. McKissack, G. C. Clements, V. M. Townsend, R. E. Gillum, J. R. Hawkins, J. C. Dancy, Bishop A. Walters, Bishop T. S. Henderson, Bishop C. H. Phillips, J. A. Bray, J. S. Jackson, I. G. Penn.

BACK ROW Standing (from left to right)—L. J. Price, R. E. Jones, J. P. Wragg, W. J. Walls, G. W. Allen, A. S. Jackson. J. W. Gilbert, P. A. Wallace, J. A. Hamlett, W. A. Bell, J. W. Martin, G. F. Porter, D. C. Potts.

THE JOINT MEETING OF METHODIST COMMISSIONS

The joint meeting in Cincinnati on June 30 of the Commissions representing the Methodist Episcopal, African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches was a most interesting and in some regards an epochal gathering. The commissions were of one mind on the federation of strength for efficiency. "Without the slightest censuring of the fathers," the public address declares, "We recognize that there is a waste of money, men and influence in our present divided form." This harmonious meeting showed the oneness of purpose that actuates Methodists of whatever prefix or suffix. That representatives of four distinct bodies could agree on so many things so readily was significant if not prophetic. The meeting was continued through only one day; all the plans and discussions and conclusions reached were considered in this brief time. While commissions of the three distinct colored churches had met before, this was the first time that they had met with a commission from the Methodist Episcopal Church. It is one of the most significant events in our modern Christian life that without any pre-arranged programme or any pre-arranged understanding that these commissioners could agree in a desire for uniform courses of study for the ministry; in the standardization of the curriculums of schools and colleges and should agree to put in operation at once a program for a united evangelistic effort. Think what it will mean for racial harmony when these four denominations in different centers of the country begin their efficiency conferences which will finally lead up to an evangelistic campaign in every local church and then at the close of the evangelistic campaigns there is to be an Inter-Methodist Negro Men's Convention. This will be one of the most significant gatherings that the race has held. It will show strength of the sons of Wesley and the necessity of co-operating for the redemption of the world.

The joint meeting also agreed on a united financial campaign for an average of a dollar per member for Christian education.

There is little doubt but there has been too much competition and overlapping of the churches and this meeting went on record as against duplications of churches and institutions of learning and urged the necessity of centralizing efforts of all in the direction of better seminary training for the ministry.

This meeting urged the adoption of a common Hymnal, a common ritual and catechism. Why should not the colored bodies have been invited when the Methodist Hymnal and catechism were made? and what impropriety could there be in having the names of the Bishops of these churches on the introductory pages just as the Bishops of the Methodist Episcopal Church and the Methodist Episcopal Church, South, now appear?

There is also a waste of men and means in Africa and it was the sense of the meeting that something should be done to prevent duplication and overlapping of work in Africa.

No discussion of the entire session was stronger than in the effort to prevent immoral and unworthy ministers going from one church to another. There was no uncertain note along this line. There was but one voice and that of hearty co-operation.

The joint meeting went on record favoring in future movements or plans concerning the larger organic union of Methodism, the considering of all Methodist bodies alike. Somehow a dispatch went out through the Associated Press that gave the impression that this meeting was working towards final organic union of all Colored Methodists in America. The three distinct Colored Methodist Churches have been discussing the union of these three branches for some time. No one is authorized to organically relate the Negroes in the Methodist Episcopal Church to any other body of Methodists now existing or to any other body that may come into existence by consolidation or otherwise. No one inside of the church or outside of the church has been authorized to speak for the Negroes in the Methodist Episcopal on this subject. The Negro is still an organic part of the Methodist Episcopal Church and when organic union is discussed, it must be discussed with this fact in view.

MEMPHIS COMM'L APPEAL

MAR 5 1915

NEGROES HOLD CONFERENCE.

The second quarterly conference of St. Andrews' A. M. E. Church, which was to have been held March 1, was held last night. According to the reports the trustees raised during the quarter, ending Feb. 28, $1,050.63 and the balance brought forward makes a total of $1,641.26. The church debt has been reduced $700.

Presiding Elder Shelts was absent on account of illness and the conference was presided over by Rev. S. S. Lee, D.D. George Duncan was elected secretary.

Church—1915

Committee Assignments

Christian Recorder 1-13-16

By Rev. G. F. David, D.D., P.E.,

Dear Mr. Editor:

Please allow me space to speak of the meeting of the "Commission of Church and Country Life," which is one of the principal committees of the "Federal Council of Churches of Christ in America," which was held at Columbus, Ohio, from December 8 to 10, 1915, to which meeting the writer represented the A. M. E. Church, having been appointed by the Bishop's Council last February.

Please let us speak first of what the Federal Council of Chruches of Christ in America means, so that our readers may have a clear understanding of our subject.

The federation of churches was first formed at a meeting in Carnegie Hall, New York, about eleven years ago. Delegates had been previously selected by about thirty of the leading denominations of the United States to attend that meeting which was called "The Inter-Church Conference on Federation." About 800 delegates attended and the conference lasted ten days. The outcome of this meeting was that a federation was formed, connecting about thirty of the leading Protestant denominations of the United States into the "Federal Council of Churches of Christ in America." The members of this council are chosen by the several denominations holding membership and serve for four years. The organization and principles of the council were submitted to all of the affiliated bodies and were approved by them. Dean Shailer Matthews, of the University of Chicago, is now president of the council. The secretarial offices are located in New York, and twenty clerks are employed constantly in doing the office work. The thirty denominations thus connected together represent a total membership of seventeen million people.

The purpose of the organization is stated clearly in the articles of incorporation as follows: "To promote the spirit of fellowship, service and co-operation among the churches constituting the Federal Council of Churches, to secure large efficiency in their work, to prevent duplication of effort and expenditure and to increase their influence by united action."

Thus it is clear that the organization does not aim at organic union. There was no attempt at first to harmonize creeds. The only requirement to affiliate with the federation is belief in the Diety of Christ. The Federal Council meets only every four years, but most of its work is done through committees. For instance, the Executive, Education, Temperance, Peace and several others. However, the thing that was featured at Columbus was the meeting of the "COMMISSION ON THE CHURCH AND COUNTRY LIFE."

The A. M. E. Church and Other Negro Religious Representatives at the Meeting.

As we have stated, the writer was appointed to membership on the Executive Committee by the Bishop's Council, and shortly after we had communicated with the officers of the committee, we were appointed to membership on the Commission, whose meeting was a FEATURE of the session—THE COMMISSION ON THE CHURCH AND COUNTRY LIFE. We prepared at the request of the commission some statements concerning the condition of the rural church work in our denomination, especially in Kentucky. On arriving at Columbus, we were happy to find Bishop B. F. Lee and Prof. C. H. Johnson, of Wilberforce University, present to help us represent the great A. M. E. Church. Bishop Lee was assigned to membership on the Financial and other special committees; Prof. Johnson on the Temperance and other special committees, and the writer was further honored by being assigned to the Financial Committee in addition to the other two mentioned. The presence of our great Senior Bishop had much to do with the prominence given to the representatives of the A. M. E. Church.

Bishops Walters and Harris and Dr. T. W. Wallace, editor of the Western Star of Zion, represented the A. M. E. Zion Church; Rev. J. A. Hamlett, editor of the Christian Index, the C. M. E. Church, and Rev. P. J. Bryant of Atlanta, the Colored Baptists. Each of these gentlemen received important committee assignments.

The sessions were held in the First Congregational Church, better known as Dr. Washington Gladden's Church. The following are some of the most prominent speakers and titles of addresses delivered:

Welcome address, Governor Willis, of Ohio; address, Hon. Gifford Pinchot, ex-Chief Forester of the U. S.; "The Present Condition of the Rural Church," Rev. A. R. Felton, New York; "The Country Church and the Country Girl," Miss Jessie Field, National Y. W. C. A., New York City; "The Country Church and Rural Activities, President Thompson, Ohio State University; address, Bishop J. F. Berry, Philadelphia; "The Country Church in the South," Rev. W. H. Mills, Clemson College, S. C.; "Tenantry and the Country Church," Rev. H. Wallace, Ia.; "The Interdependence of Good Farming and Good Preaching," Rev. G. N. Luccock, Oak Park, Ill.; address, Dean Shailer Matthews, University of Chicago; address, Bishop Anderson, Cincinnati. Space will not permit us to mention all the able addresses and speakers, however we have tried to mention the most prominent men who spoke and their subjects. The session was closed on the night of December 10, with a masterful address by the President of the United States.

Many able reports were read, as the report of the committee on "The Church as a Community Center," "The Training of the Rural Minister," "The Function of the Country Church," and the report of the committee of "Federation and Co-operation."

The following is my opinion concerning the lack of interest in the rural churches, and with which many of the delegates to the meeting agreed: The drift of population toward the cities, non-resident pastors, bad roads, the tenant problem and on my work especially, where are located many coal mines, one finds the miners constantly drifting from one mining center to another. In some of my rural communities, one finds one pastor trying to care for from three to five churches. With a drifting population and inadequate pastoral attention, a bad financial condition is bound to prevail. The great trouble is this: Men are not willing to make rural church work their life work, due in a large measure to poor pay, but rather use the rural pulpit as a stepping stone to a city pastorate. Consequently, the rural church pulpits are constantly filled with inexperienced men, mostly not posted in rural church work and in rural social problems, or, as a lady at the Columbus meeting expressed it, "The greatest drawback to the rural churches is to have young preachers practicing on them." If some satisfactory way could be devised whereby ministers could receive good salaries in the country, then would talented men be encouraged to devote their time to rural church problems, and in time, would become experts along rural, social and religious questions. It is a fact that city churches are dependent upon the rural communities for their very lives, for they are constantly replenished from the inflowing of the country members, while the rural preacher soon becomes the city pastor. An eminent minister has said "There does not seem to be the kind of fiber and life in city churches to produce preachers, and city churches would die out if they were not supplied with reinforcements from the country."

Very many rural preachers in Kentucky do not live among their parishioners. They say that the meager support received does not permit them to send their children away to school while if they live in the neighboring city, their children can live at home. This condition ought not to prevail, but as long as the rural school and the meager salary, common to most rural churches continues to be paid to country ministers, due to a drifting population in a large measure, the rural minister cannot afford to live on his work and educate his children at the same time.

Along the social line: More frequent meetings should be held in the rural church houses and an effort made to make the church more of a social center. The ability and character of the rural minister counts much. He should have a combination of qualities sufficient to make him the leader in the community along business, social and intellectual matters as well as spiritual. He should co-operate with the rural teacher in holding agricultural and health conferences.

In conclusion, we can do no better than to use the words of the President of the United States on the subject of the Rural Church.

He said that the country school house should be the community center, if not, then the country church should be that place. He expressed the opinion that federation of denominational churches is better than the attempt to establish a non-denominational community church. He said that he knew of nothing nor had ever heard of anything else, that would change human characters, except Christianity and after all, the most vitalizing thing in the world is Christianity.

Lexington, Ky., Jan. 10, 1916.

Grand Rapids, Mich.

Herald

JUL 9 1915

C. E. WELCOME TO NEGRO RACE IN FELLOWSHIP

WRITTEN ADDRESS, SENT BY BRYAN TO GREAT CONVENTION, SIDETRACKED.

SOCIETY NOW REPORTS 4,000,000 MEMBERSHIP

Speakers Show a Dfference of Opinion on War and Its Influences on Youth—"Father" Clark Re-Elected.

CHICAGO, July 8. — Moved by speeches of men prominent in church and business life of the south, 300 southern men and women, delegates to the world's Christian Endeavor convention in session here today, acknowledged brotherhood with the negro race, and determined to extend the hand of fellowship.

William Jennings Bryan originally intended to address a big noonday meeting of the society, but was compelled to change his plans. He sent a copy of a speech with permission to have it read, but the program committee decided not to avail themselves of the offer.

Notwithstanding the distraction of the European war, Christian Endeavor work has prospered during the last two years, according to the report of General Secretary William Shaw.

4,000,000 Endeavorers Now.

"Our records show," he said, "the enrollment of 77,766 societies with an estimated membership of nearly 4,000,000. To this should be added more than a million members in kindred organizations using Christian Endeavor methods under different names, making a grand total of 5,000,000 members in more than 60 nations and 80 denominations.

President Clark Is Ill.

The annual message of President Clark, who is absent because of illness, was read at the evening session. A message from President Wilson, regretting his inability to appear and sending his best wishes for a successful meeting, was read today.

Rev. Francis E. Clark was re-elected president of the society; Rev. Howard B. Cross, vice president; A. J. Shartle, treasurer; H. N. Lathrop, clerk; J. J. Arakelyan, auditor; William Shaw, general secretary, and Karl Lehmann, field secretary.

The field workers' union elected officers as follows: President, Karl Lehmann, Boston; vice president, H. W. Doward, Winnipeg, Canado; secretary, E. F. Evans, Lexington, Ky.; treasurer, H. P. MacRoy, Pittsburg.

Disagree on War Influence.

There was a difference of sentiment expressed on war. Rev. A. C. Sinclair of Winnipeg, addressing the all-Canadian meeting, pointed out how the European war, by bringing out the spirit of self sacrifice, had produced beneficial results in his country. Before the war he said it had come to be the belief in Canada that life "had become materialized and the spirit of self sacrifice had died out."

"Then came the war," the speaker continued. "The empire made its appeal to the young men. And what a response! Every church in Canada has felt the drain.

"I hold no brief for war. It is hell even when it must be endured in defense of ideals that are more precious than life. And yet there is this magnificent fact in the life of the true soldier—he makes an absolute surrender of himself upon the altar of an ideal."

"Until the men rise up and say: 'I will not kill,' nations will war with one another," according to Daniel A. Poling, citizenship superintendent. He declared, "The message of the Christain Endeavor is patriotic and it is none the less heroic because the words of its fervent expression are taken from the handbook of the Prince of Peace rather than from the bloody vocabulary of barbarism.

"The patriotism of Christian Endeavor is practical and addresses itself to the foes of the state. These foes are intemperance and war. Against them the young people's movement hurls the flower of the world, the youth of the kingdom. Christian Endeavor can and will enroll millions of young

people from all sects, colors and nationalities in the peace union which was the vision of President Clark. These millions will proclaim the fulfillment of the sixth commandment; these will declare, 'I will not kill.'"

A RACE EPISCOPATE.

The question of electing a colored bishop has agitated the general convention of the Episcopal Church for many years, but it seems that it is no nearer solution now than when the proposal was first made. There is a large contingent in the Church, both white and colored in favor of the proposition, but this element has never been able to summon enough friends in the general convention to secure the adoption of the plan.

The question came up before the recent session of the Council of the Southern Diocese of Virginia, the joint commission of the general convention on the race episcopate having asked this diocese for an expression of its attitude on the subject. The following questions were envolved:

1. Shall conditions of the Negro work remain the same?

2. Shall a Negro bishop be elected to take entire charge of the work?

3. Shall a Negro Suffragan bishop, under the charge of the diocesan, be placed in charge of the work?

It developed that both Bishop Randolph and Bishop Tucker were strongly opposed to the bishop proposition and the council voted it down. So the movement has gathered no impetus in this diocese, which has the largest colored work of any diocese in the denomination.

There is also a large contingent of colored Episcopalians who oppose the adoption of the colored bishop idea. They don't think that there ought to be any division along racial lines in the Church. Those who are not restrained by this feeling advocate the election of a colored bishop.

Putting aside all sentimental phases of the question it appears that the growth of the Protestant Episcopal Church among Negroes depends upon the changes in the denomination advocated by those who favor the election of a colored bishop. The present arrangement, expressed by Bishops Randolph and Tucker as being so satisfactory, may meet the exigencies of present conditions, which are controlled by the prejudices of those among whom it is desirable to have a segregated element of a denomination for the purpose of sustaining certain traditions of the Church, but for all practical purposes the present arrangement is undesirable. The claim that the adoption of the proposed plan will bring about an undesirable division in the Church along racial lines, is amusing. There is no sharper division of racial lines in any of the denominations than exists today in the Episcopal Church, and the very forms and precedents which opponents of the idea fear will be disturbed have long since been violated by the white bishops, clergymen and laymen of the Church.

Fifty years after emancipation there are 38,360 Negro Churches in the United States. Of this number 198 are of the Episcopal faith, and very few of them are self-supporting. There are 4,257,401 members of colored churches of which number 19,098 are Episcopalians. This makes a very poor showing for the Episcopal Church in the evangelization of Negroes under its present system. A change could hardly make matters worse even if it did disturb long established traditions.

TO PURSUE MUCH BROADER POLICY

Methodist Episcopal Church, South, to Aid and Cooperate with the Colored Methodists

Nashville, Tenn., March 11.—As the result of a recent conference held in this city, the Methodist Episcopal Church South, will maintain in the future a broader policy of aid to and co-operation with the Colored Methodist Episcopal Church. This decision was reached in a conference of the secretaries of the various boards of the Southern Methodist Church with respect to the relation between the two churches, and embraces particularly increased aid to the educational, church extension and Sunday sch ol work of the Colored Methodist Episcopal Church.

By order of the recent general conference of the Methodist Episcopal Church South, the secretaries of the various departments were to confer upon this matter and report their d cision to their respective boards. The opinion generally prevailed among the leaders of the Colored Methodist Episcopal Church that in the future, the work which the Southern Methodist Episcopal Church would do for Negroes would be through Paine College, Augusta, Ga. For more than a quarter of a century, the Methodist Episcopal Church, South, has maintained Paine College and has contributed towards the maintenance of Lane College, Jackson, Tenn., also a school with a 25 year record of service.

Dr. John M. Moore, secretary of the home mission department, was especially active in pushing forward a broader policy of larger support to the Colored Methodist Episcopal Church. Rather than continue its policy of confining the efforts to aid Negro education to the support of Paine College alone, the decision finally was made to contribute to the support of five colleges maintained by the Colored Methodist Episcopal Church. According to this decision, the M. E. Church South, will continue to care for the entire budget of expense of Paine College, and in addition will make annual appropriations to Miles Memorial College, Birmingham, Ala.; Lane College, Jackson, Tenn; Mississippi Industral College, Homer, La.

When the matter was up for discussion, the secretaries of the Methodist Episcopal Church, South, asked Dr. James A. Bray, general secretary of education of the Colored Methodist Episcopal Church for an expression of opinion, and he stated to them that a broader sphere of activity on the part of the white church towards the uplift of Negroes in the C. M. E. Church would not at all detract from Paine College, but would rather tend to help that institution making it the central school for theology and the higher training of teacher, deaconesses and other social workers, maintaining that the disposition to divide its interest in various sections would make possible better facilities and better work in school that would reach a larger number of people than could be expected to attend the central school.

NEGRO CHURCHES TO UNITE

Union M. P. and Union American M E. Will Amalgamate.

Two negro church organizations wil be united as a result of the thirteentl annual conference, Philadelphia an New Jersey District, of the Africa Union Methodist Protestant Church which convened on May 26 and ende yesterday in St. Matthew's Church Fifty-seventh and Summer streets, an which was presided over by Rev. D. J. Russell, president of this district. Instead of bishops, the heads of this religious body are called presidents, but after the consolidation with the Union American Methodist Episcopal Church they will all be known as bishops.

"There will be six of these, and, although no elections to the bench will be held until after completion of the consolidation, the prospective incumbents of office," said the president of the conference, "will be, for our church, Rev. P. E. Robinson, of Baltimore, Md., president of the Maryland and Delaware District; Rev. I. B. Cooper, of Salem, N. J., president of the Virginia District, and myself. For the U. A. M. E. Church, Senior Bishop B. T. Ruly, of Wilmington, Del., and Bishops J. F. Ramsay and P. A. Boulden, of Philadelphia, are the probabilities."

These two organizations were once under the same banner, but for years have been separated, and they are now reuniting for the purpose of strengthening themselves.

The three bishops of the U. A. M. E. Church were in attendance upon this conference, as well as the presidents of the A. U. M. P. Connection. A committee to confer with the U. A. M. E. committee on consolidation was named by President Russell. In name the new organization will be the Union Methodist Episcopal Church, the words African, American and Protestant being dropped from the combination. The conference raised $5345, and adopted resolutions indorsing the temperance and local option movements. It also expressed an aversion to the war and a desire for the return of prosperity to the country. The joint committee on the union of the churches will meet in Camden, N. J., at the U. A. M. E. Church, on Chestnut street, next Thursday, June 10, when a date for final consolidation will be set for some time in September of this year.

Officers of the conference were elected as follows: President, Rev. D. J. Russell; vice president, Rev. J. W. Brown; secretary, Rev. G. A. Coleman, of Merchantville, N. J.; treasurer, Rev. J. H. Bell, of Wilmington, Del.; chairman Daughters of the Conference, Mrs. Lydia Anderson. Appointments by Rev. I. B. Cooper, general vice president of the Connection, were announced as follows:

St. Matthew, Philadelphia, J. W. Brown.
New Jerusalem, Claysville, N. J., Simon Hines.
St. Luke, Camden, N. J., B. B. Fisher.
St. Mark's, Merchantville, N. J., G. A. Coleman.
Mt. Salem, Plymouth, N. J., J. H. Howell.
Mt. Plymouth, Viola, Del., J. H. W. Phillips.
Bethlehem Mission, Philadelphia, Henry Davis.
John Wesley, East Rutherford, N. J., Richard Brown.
St. John's, Woodside, Del., Isaac Hovington.
St. James, Wilmington, Del., to be supplied.
Chippey, Hockesson, Del., J. T. Rector.
Mount Zion and Spencer Mission, Wilmington, Del., Peter Brookins.
Mount Zion, Marshalltown, N. J., J. H. Johnson.
Friendship, Kennett Square, Pa., D. A. Hall.
Woodbury Mission, Woodbury, N. J., J. J. Howell.
City Missionary, Camden, N. J., Henry Miller.
City Missionary, Wilmington, Del., R. F. Freeman.
City Missionary, South Philadelphia, J. M. Robinson.
City Missionary, Atlantic City, N. J., M. E. Saunders.
City Missionary, New Castle, Del., Mary Queen.
Reeves Crossing Mission, Delaware, William Richardson.

NEGRO BISHOPS FAVORED.

Chicago Methodist Conference Votes to Admit Them.

CHICAGO, Oct. 11.—A constitutional amendment proposing the election of bishops of the Methodist Episcopal Church for races and languages was adopted to-day by the Rock River Methodist Conference without debate.

The proposed amendment, if adopted by the various annual conferences, would provide for the election of negro bishops for churches of their race, as well as for the election of bishops of various nationalities.

Church – 1915

A Racial Episcopate

The editorial in our issue of June 12th entitled "A Racial Episcopate," has brought the following letter from Archdeacon James S. Russell of the Southern Virginia diocese:

"Several mutual friends have recently brought to my attention the editorial which appeared in your paper, under date of Saturday, June 12th, 1915, entitled, "A Race Episcopate." Your article impressed each of these persons that its object was to show that the Bishops of Southern Virginia were prejudiced and because of their influence this prejudice controlled the Council in its action in re-affirming its former position. "I know you too well, and I believe, I know your true convictions as regards the straight-forward, gentlemanly leadership of these two men in question to think that you had any such intention. I have advised my friends, unhesitatingly, that it was not the purpose of your article to convey such an impression, that you are fully aware of the attitude of these gentlemen, their untiring efforts in the uplift of our race, their Christlike and God-fearing devotion; and I am sure that whatever may be their conviction as regards the Racial Episcopate your generosity might be counted upon as considering that they can and have a pure and unprejudiced right to their position.

"Permit me to call your attention to a minor correction. There are, according to the official records of the dioceses of the United States, about 24,000 Negro Episcopalians, and of this number Southern Virginia is credited with 1-12.

We want to assure the Archdeacon that the object of our editorial was not to "show that the Bishops of Southern Virginia were prejudiced and because of their influence this prejudice controlled the Council in its action in re-affirming its former position." The facts in connection with the incident are so clear as to leave no doubt as to the position of the bishops. We did attempt to show, however, that because of the attitude of the bishops the Council did not formally discuss the question. The press reports of the incident stated that when the question was brought up Bishop Randolph expressed himself as being opposed to the plan and asked the Council not to discuss it. Bishop Tucker concurred in this request. Their reason for not inviting an open discussion of the subject was that the present arrangement is satisfactory. This action would leave one to decide for one's self whether their position upon this subject is without prejudice or whether the bishops are among those with "whom it is desirable to have a segregated element of a denomination for the purpose of sustaining certain traditions of the Church." The professed attitude of those who have opposed the plan is that the election of a Negro bishop will raise the question of social equality in the episcopacy. It seems to us that the expressions witn the ballot went nearly every constitutional guarantee of "life, liberty and the pur suit of happiness." The court's decision should afford some encouragement to those who are fighting the pernicious segregation laws throughout the country. If a citizen cannot be deprived of voting on account of color it follows that he should have equal protection of the laws in his property rights.

The decree is the most encouraging sign within a quarter of a century that all forms of discrimination practiced upon American Negroes must eventually fail. They are not only contrary to all principles of justice and humanity, but are contrary to the fundamental doctrines of human rights upon which this nation is founded, and it is indeed encouraging when the highest judicial tribunal of this country interprets the root of all forms of proscription and laws of caste as being fundamentally and constitutionally illegal.

The Supreme Court's decision is remarkable in many ways. The fact that it was unanimous and that Chief Justice White who rendered the opinion of the court is a native of the South and a Democrat gives it unusual interest and significance.

"SHALL COLORED METHODISM UNITE?"

The Christian Recorder

Not a few persons in the Methodist Episcopal Church think that it would be a good thing to have a union of all Negro Methodism. Even Zion's Herald asks editorially, "Shall all colored Methodism unite?" While this paper does not commit itself directly to the proposition, it is inclined that way, or else why ask the question. The Herald says: "The independent Episcopal Methodists among the colored people now number over 1,800,000 members. If we add to this the 325,000 colored people who are members of the Methodist Episcopal Church, our own body, there are in this country over 2,100,000 colored Episcopal Methodists of all kinds. * * * It is not to be wondered at that for some time it has been felt that the colored Methodists should come together, eliminating all differences and forming one large denomination. * * * One can readily see the force of such an argument as this. But it will finally rest with the colored members of the Methodist Episcopal Church whether or not they go into such a movement as this to make a great Negro church out of their own."

The Western Christian Advocate, discussing "Pan Methodism," it turns out that this refers not to all Methodism, but to all white Methodism. After showing the wisdom of a Pan (white?) Methodism, the Western says: 3/9/16.

"We have been told that the colored brethren stand in the way of the proposed amalgamation. But in a representative convention comprised of delegates from the several colored communions they have declared themselves ready to withdraw of their own accord and thereby make conciliation possible, while they came together under a new formation as a great American Colored Church, with strong leadership and vastly increased influence among their own people."

The Western is in error with reference to the statement that the colored members of the Methodist Episcopal Church has declared themselves ready to withdraw of their own accord. We do not know what meeting the Western refers to, but we are quite sure that no group of colored people who are members of the Methodist Episcopal Church have taken such formal action.

No one knows just what turn the movement for organic union for Methodism will take. It is important, therefore, to have it plainly understood at the outset certain attitudes of the Negro with reference to union.

First—The Negro will not take the initiative to sever the bonds that now tie him to our common Methodism.

Second—The Negro is not in a position to consider any readjustment until the question of Episcopacy has been settled, and settled in harmony with the history of the church and the long list of resolutions which have been passed by the General Conferences since 1872.

Third—Without in the least intimating or remotely suggesting that the Negro membership will ever withdraw, but if it ever comes to pass that the Negroes must withdraw they must be absolutely free, not only to make their alliances, but begin all negotiations for the same. The suggestion for the organization for a great Negro Methodist Episcopal Church has at its bottom the desire to get the Negroes out of the Methodist Episcopal Church. There is but one position for those who are interested in this matter, and that is to express themselves on the attitude of retaining or not retaining the Negro in the Methodist Episcopal Church, after that they can go no further. If they do they will certainly embarrass the Negroes in the proposed new organization. Self-respect would compel us to repudiate, disregard and refuse any sort of an alliance which we did not make absolutely of our initiative and liking. Some have gone so far as to suggest that the Negro in the Methodist Episcopal Church might link up with a certain independent wing of colored Methodism, utterly disregarding that we have our own likes and dislikes in the matter; not knowing there are certain ideals and traditions among us which have to be considered in an alliance. We would be embarrassed for all time to come if we were to submit to negotiations which were not absolutely under our own direction, and we take it that we are entirely competent to make such adjustments as may affect our church life.

But why all this talk of such an adjustment? Does not Methodism want to be a world-wide church? The organic union of Methodism is not dependent upon the elimination of the Negro. It is rather clear that the consolidation of Christian forces must not ignore the spirit of the Master's prayer "that they may all be one."—S. W. Christian Advocate.

UNION METHODIST INSTITUTE CLOSES

Sessions Largely Attended. Interest Intense. Resolutions Requesting M. E. Church to Continue Institutes.

M. MOORE DELIVERS MASTERLY ADDRESS.

Dr. Gammon and Other Great Speakers on the Program.

The Union Methodist Institute just closing this week at the Metropolitan A. M. E. Zion Church has surpassed the most sanguine expectation of the promoters in both attendance adn enthusiasm. From start to finish every meeting has been well attended and the interest has been sustained at a high pitch.

Beginning with the foreword delivered by Dr. J. A. Bray, the dean of the institute, who gave the general outline and purpose of the meeting on Monday night before a large audience, the institute bristled with interest.

Dr. Jno. M. Moore delivered the first address on Monday night on the "Opportunities of Methodism." His array of facts and his interesting way of handling them made a most suitable keynote for the big meeting to follow. The man shone out through his every word, especially that part in which he showed the vast opportunities before the Nefro Methodists of the United States.

During the Session Dr. Moore delivered three special addresses and every one was filled with interest. He noted that nearly fifty per cent of the entire Negro race in Amrica are adherents to Methodism.

Dr. Gross Alexander, the Editor of the Methodist Review, gave instructions in Bible exposition two hours each day. His wonderful personality connected with his remarkable resourcefulness made him from the during the entire week. It was wonbeginning the centre of attention derful to see how the men rushed to

hear his lectures and remained until both hours were finished each day. He is a most remarkable teacher. Revaling Dr. Alexander, was Dr. W. J. Young, a noted pastor and professor in Emory University, Atlanta, Ga. Dr. Young spoke at the morning session each day. He did the work in Homiletics. It was almost like drawing straws between him and Dr. Alexander as to which was the more attraction in his teaching. Dr. Young always left the impression that he had just poured out a little from a great fountain.

Prof. A. M. Trawick, inter-national Secretary of the Y. M. C. A., ... ed his numbers in the program and at no time did interest run higher than when he presented a wonderful array of facts and statistics on social conditions and offered many suggestions for remedies. All who attended, will long remember his practical helpfulness on social Service.

From the M. E. Church came Dr. Bowen, of Gammon Theological Seminary, Dr. Bowen delivered four addresses on, "Problmes of the Pastors, "Mile Posts of the Church History," "History and its Philosphy in the Preachers Study," and a popular address on "To be or not to be." The addresses of Dr. Bowen showe scholraship and research. They we delivered with ease and eloquence. From the time of his first appearance on the program to the close, his addresses were centres of great interest. His popular address delivered Friday night to a fine audience, was a master-piece. It was as occassion of pride as well as interest to the audience to hear this Negro Scholar along side of the flower of Caucasian Civilization and to note that he did not suffer by the comparison. Dr. Bow n measured up.

Others who delivered interesting special addresses were Dr. J. W. Johnson, pastor of the First Methodist Church South, Birmingham, Dr. R. T. Brown presiding elder Tuscumbia district, C. M. E. Church, Dr. J. D. Simpson, President of Birmingham College, and Dr. A. P. Camphor, president of the Central Alabama Institute.

There were representatives of the A. M. E. Church and the A. M. E. Zion Church on the proram, but previous engagements prevented their filling their places. It was regretted that Bishop Cleaves, Jones, Carter, and Alstork found it utterly impossible to be present.

The Institute has been pronounced by men of the several Methodist denominations as having made good not only in point of attendance, interest, and helpfulness, but that it has been of vast good in its fraternal results. It is the opinion that in a large way the institute has promoted a closer relation and a warm brotherhood between the several Methodist denominations.

The meeting was well attended by preachers of the Colored Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Methodist Episcopal Church. nearly one being present. The fact that these ministers representing all the denominations so effectively affiliated in a meeting of such character bespeaks greater things for the future.

Resolutions of apprecation for the liberal support provided by the Home Mission Board of the M. E. Church South, to carry on the institute and requesting that a similar institute be provided for another year, also, resolutions seting forth the advantages of the Methodist Institute were unamiously adopted.

The meeting is said to have had a larger infuence on the fraternal relations of the Methodist branches than any meeting ever held in this section. It was unique and has justified the higest hopes. So goes into history the first great Union Methodist Institute with a glorious halo about its head.

The attendance reached near the hundred mark.

WILL GIVE MORE AID

The M. E. Church, South Will Be More Liberal In the Future to C. M. E. Church—Great Interest Shown To Lane College —Dr. Jno. M. Moore Very Active.

As the result of a conference held in this city Tuesday and Wednesday, the Methodist Episcopal Church, South, will maintain in the future a a broader policy of aid to and co-operation with the Colored Methodist Episcopal Church. This decision was reached in a conference of the secretaries of the various boards of the Southern Methodist Church with respect to the relations between the two churches, and embraces particularly increased aid to the educational, church extension and Sunday-school work of the Colored Methodist Episcopal Church.

By order of the recent general conference of the Episcopal Church, South, the secretaries of the various departments were to confer upon this matter and report their decision to their respective boards. Whether authentic or not, the opinion generally prevailed among the leaders of the Colored Methodist Episcopal Church that in the future, the work which the Southern Methodist Episcopal Church would do for Negroes would be through one particular school—Paine College, Augusta, Ga. For more than a quarter of a century the Methodist Episcopal Church, South, has maintained Paine College at Augusta, for Negroes and has contributed towards the maintenance of Lane College, Jackson, Tenn., also a school with a 25 year record of service.

Dr. John M. Moore, secretary of the Home Mission department was especially active in pushing forward a broader policy of larger support to the Colored Methodist Episcopal Church. Rather than continue its policy of confining the efforts to aid Negro education to the support of Paine College alone, the decision finally was made to contribute to the support of five colleges maintained by the Colored Methodist Episcopal Church. According to this decison, the M. E. Church, South, will con- of expense of Paine College, and in addition will make annual appropriations to Miles Memorial College, Birmingham, Ala.; Lane College, Jackson, Tenn.; Mississippi Industrial College, Holly Springs, Miss.,; Texas College, Tyler, Texas and Homer College, Homer, La.

At no time was there any disposition to minimize the work of Paine College. It will be remembered that Paine College has been maintained by the Methodist Episcopal Church for the education of Negroes for more than 25 years, and has done yeoman service in training men and women for service to the Negro race, particularly in the C. M. E. Church. A great number of the leading ministers and teachers in that church, as well as other Negro Methodist Churches have received their training at Paine College.

When the matter was up for discussion, the secretaries of the Methodist Episcopal Church, South asked Dr. James A. Bray, general secretary of education of the Colored Methodist Episcopal Church for an expression of opinion, and he stated to them that a broader sphere of activity on the part of the white church towards the uplifht of Negroes in the C. M. E. Church would not at all detract from Paine College but would rather tend to help that institution, making it the central school for theology and the higher training of teachers, deaconesses and other social workers, maintaining that the disposition to divide its interest in various sections would make possible better facilities and better work in schools that would reach a larger number of people than could be expected to attend the central school.

This idea prevailed and the several secretaries unanimously and enthusiastically made the broad recommendation that henceforth is to be the policy of the Southern Methodist Church. Attending the conference were: Drs. Stonewall Anderson, secretary of education; John M. Moore, secretary Home Mission; W. W. Pinson, secretary For... Missions; F. H. Parker ... Epworth League; ..., secretary; secretary church W. F. Murray; Lamar, manager book concern; E. D. Chappelle, secretary Sunday School Department. Representing the Colored Methodist Episcopal Church were: Dr. James A. Bray, Secretary of Education and Dr. Rufus Stout, Secretary of Church Extension. Dr. J. D. Hammond, President of Paine College also attended the meeting.

COLORED DELEGATES TO GREAT CONVENTION. WILL SPEAK HERE THIS MONTH.

Richmond Planet 1-15-16

The Sunday School Council of Evangelistic Publishers will hold its annual session in our city the last week in January, 1916.

The National Baptist Publishing Board, of Nashville, Tenn., is the only Negro publishing concern holding membership in this Council.

Their delegates this year will be the Rev. R. H. Boyd, LL. D., the founder and secretary of the National Baptist Publishing Board. The Chairman, Dr. C. H. Clark, Dr. W. S. Ellington and the Rev. Henry Allen Boyd.

Dr. Boyd is one of the brainiest men of today, and the National Baptist Publishing House is the greatest publishing concern among Negroes. It is the pride and boast of Negro Baptists. Let us, therefore, give this distinguished delegation such a reception as only Richmond can give.

There will be a great mass meeting at the Fifth Street Church, Fifth and Jackson Streets, Thursday, January 27, 1916, 8:00 P. M., to receive and hear these delegates. The delegates will be the speakers of the evening.

A chorus of fifty voices will sing. Special contributions by the Harmony Quartette, Mr. Joseph Matthews, director.

Mass Meeting at Ebenezer Baptist Church, Tuesday night, January 25. Hon. John Mitchell, Jr., will preside. The public is invited. Admission free.

THE NEGRO AND ORGANIC UNION OF METHODISTS

Dr. Ernest Lyon Discusses Question at Joint Ministers Meeting in Washington

RACE EQUALITY A FACTOR

Organic Union Possible Only Where Race Homogeneity Prevails but Southern Whites Deny Equality to the Negro Contingent—Civic Equality Nullified.

The New York Age 2-17-16

Special to The New York Age.

Washington, D. C., June 16.—Dr. Ernest Lyon of Baltimore, read a paper on "Organic Union of Methodism in the United States," on Monday, June 14, before the Joint Preachers' Meeting of Baltimore and Washington, in Asbury M. E. Church, 7th and O streets, Washington. A number of representative ministers and laymen from other denominations were present and took part in the discussion which followed. Dr. Lyon, who has given considerable study to the subject, was master of the situation, and approval of his views was loudly expressed.

Dr. Lyon declared that the pri-

Church—1915

THE FACTS IN THE CASE.

9-23-15

BY REV. WM. A. BYRD, D. D.

Afro-American

The colored Presbyterians North and South have a right to know the whole truth of the so-called "radical resolutions" presented to the Assembly by the Philadelphia Conference. First: The Assembly that met at Chicago did not grant the request of the Boards of Freedmen and Home Missions but sent the overture to the Executive Commission to investigate and report to the Assembly that met at Rochester. The cause of this action, I am told, was due to a protest made by colored commissioners to the Chicago Assembly. The leader in this protest, I am informed, was Rev. Joseph Holley. At any rate the colored commissioners organized, electing Dr. Moses Jackson, of Illinois, as their chairman, and a commissioner from Kentucky their secretary. These men adopted a plan of action which resulted in the Philadelphia Conference. The only representative from the South at this Conference was the Rev. Mr. Holley. Upon are quest of mine, the Board of Freedmen sent its Associate Secretary to that meeting. He was given cordial hearing.

After the organization of the Conference a committee on "basis of granting the request" of the two Boards was appointed. The writer was under suspicion because he had been published as "the friend" of the Board of Freedmen. The chairman of the committee was Rev. Joseph Holley. This committee met and brought in resolutions setting forth the basis for the change, if any. It is fair to state that seventy-five per cent. of the men present opposed the granting of the request upon any terms, but preferred the work remaining under the Home Board. It was then my opportunity to do a service for the Board of Freedmen. This I did. The resolutions of the committee that Dr. Holley was chairman of caused a very prolonged and spirited debate. The Board of Freedmen did not receive soft handling by Dr. Holley. His resolutions were amended so that what came before the Executive Commission and the Assembly was the work of Dr. Holley's committee approved by the Conference.

The Conference then appointed a committee to present these resolutions to the Board of Freedmen, the Executive Commission, and the General Assembly, if necessary. The chairman of the latter committee was the Rev. William A. Byrd. The other members were Rev. J. W. Holley and Rev. John W. Lee. This committee met and prepared a statement for the Executive Commission and presented it to that body at Atlantic City. Every member of the committee spoke on the resolutions. The committee was graciously received by the entire committee. The Rev. S. J. Niccolls as chairman of the Executive Commission's subcommittee was particularly fine in his reception of our committee. Dr. Holley during his speech was interrupted and closely questioned.

After the meeting of the committee at Atlantic City it never came together any more, but conferred by correspondence. To our utter surprise, after getting what had been done by the chairman of the committee, Rev. Mr. Holley, after giving the correspondence to the Board of Freedmen in such a way as to influence it against the chairman of the committee, myself, wrote the chairman that he had decided to withdraw. Later on he gave his reason for so doing in a letter, that we now have, stating that he withdrew because he disliked the chairman, because at all times the chairman of the committee did not speak commendingly of his work at Albany, Ga. What did his work have to do with the basis of granting the request by the two Boards? Why did he serve on the committee till he had received all he could and then play the "Benedict Arnold trait?" He knew my position years ago. Besides, Dr. Holley wrote that he received a "nasty deal at Atlantic City." Who gave it to him? A member of the Executive Commission, who had nothing to do with us as a committee and our understandings or misunderstandings.

The resolutions presented and approved by the committee of which Dr. Holley was chairman, and approved by the Conference, were as follows:

First. That the work be given into the hands of the Board of Freedmen.

Second. That this Board appoint a colored man a member of its body.

Third. That this Board elect a colored man an Associate Secretary of its body.

Fourth. That this Board divide its work into two divisions, Church Extension and Educational, each division under a competent leader.

Fifth. That this Board see to it that colored men be appointed superintendents of the work in self-sustaining Synods in the North.

Keep in mind, these resolutions were the ones adopted by the Philadelphia Conference as reported by Dr. Holley, its chairman. The same resolutions were presented to the Assembly in the report of the Executive Commission but the Commission did not recommend their approval. On the approval of the resolutions came the Rochester contest. As the Conference had placed me chairman of the committee to present the resolutions to the Assembly, I would have been less than a man to have "sold out."

The Church at large desires to know how the Board of Freedmen, the Executive Commission and the Rochester Assembly stood on these resolutions. First. The Board of Freedmen did not approve of them according to the statement of the committee that handled the work for the Executive Commission, giving as its reason that there were only thirty-nine churches in the North and more than four hundred churches in the South, and the South did not ask for it, hence it did not see why it should grant it? It was suggested to our committee by those of the Executive Commission who approved of the resolutions that we find out the position of the Southern brethren on these resolutions. Dr. Holley was the Southern member of this committee and it was put up to him to find this. Knowing that the lines had been drawn, we used the words "The fight is on," and this little sentence was the "red rag" of the whole affair. The letter written to Dr. Holley to find out if his Southern brethren were with him in his contention, was sent to the Board of Freedmen to assure them I was waging an unholy war against them. How it could have influenced any one is a marvel to me.

Suffice to say, the Board did not agree to our proposal. The Executive Commission also opposed the granting of the resolutions. The matter was taken up with the Commission at Rochester prior to the assembling of the Assembly and thoroughly discussed. The Commission was divided on it. The retiring Moderator opposed it. A member of the Commission, we were told, said that the whole scheme of the resolutions lay at my door and that I was ambitious, seeking to be Associate Secretary. The Church should know that this member of the Commission deliberately closed his eyes to all that had gone on before or he maliciously misrepresented my position. The resolutions were not mine personally, though I did most heartily agree with them, and for them I labored. Never before were men taxed to their uttermost to find a way to defeat the resolutions before the Assembly. An Ex-Moderator of the Assembly jokingly told me and another commissioner that I was right but the Executive Commission was forced to fight me.

We appealed to the Assembly at the appointed time. No man in all the Assembly was received with more cordiality and approval than the chairman of the committee that advocated the resolutions. So great was the approval of the Assembly that additional time was given, not at my request but because it met the approval of the Assembly. The elder from Princeton, N. J., a white man who for many years has been associated with colored men, offered a substitute for the report of the Executive Commission. The substitute came after my speech. Those opposing the granting of the request of the Philadelphia Conference decided that the only way to defeat the resolutions before the Assembly, was to refuse me the floor. Steam roller method!

It might be interesting to the colored Presbyterians to know that every colored man from the South, possibly with two exceptions, opposed the things asked for by the Philadelphia Conference. A petition, which they called a substitute, was prepared and presented to the Assembly as a substitue for the substitute offered by the Princeton elder. The Moderator informed the brethren that their petition was not a substitute. Keep up on parliamentary usage, is the advice some people should take.

It has been published to the world that I tried to get the resolutions, radical as they are called, through the Assembly. I was not the whole thing but simply the servant of the Philadelphia Conference. I attempted to carry out my instructions. I have no apologies to make for my course. I pursued it honorably and did not stoop to questionable methods as did my opponents to defeat the resolutions and injure me. However, on the night of the settling of the contest a member of the Board of Freedmen said from the floor of the Assembly that the Board did not object to a colored man being on the Board as a member, neither did it object to a colored man being an Associate Secretary of the Board, but the Board desired time to work it out to its own satisfaction. This was acceptable to me and to the Assembly. We shall wait to see the working out.

The attack made on me by one "hired servant" was made because he was told to do so. The weakness of any controversy becomes evident when men leave the issue and begin abusing the opponents. I am not an aspirant for any position connected with this movement. Besides, if I were, I would not betray my trust by selling out to get one. I stand ready to make the Presbyterian Church a power in this country. I would like to see our share of the ten millons of colored people in the Presbyterian Church. If there be a better way than mine I am willing to adopt it, but I think the Philadelphia Conference was correct in its position.

I have never spoken disparagingly of the Board of Freedmen to any one. I know its delinquen-

cies as perhaps it knows mine, yet the delinquencies have been looked upon as the failures of a friend, to be corrected and not exploited. While I was under the Board I spoke to them what I believed was right and did so in plain language. They did so to me; we were friends and, to have designing hypocrites at this moment estrange us is unfair. I am willing to leave the matter to God and my conscience.

Besides, what the Philadelphia Conference asked for, the Methodist Episcopal Church gave its colored adherents long ago. The Episcopal Church, through its Archdeacons, is doing the same, and the fight is on for more. Why should it be a crime for colored men to aspire for positions of worth and prominence in anything? Why should colored men oppose a colored "boss," if I may use the expression of the "hired man of Chattanooga," but grin and cringe under the dictation of a white "boss"? If white Christians can be Moderators, Stated Clerks, Secretaries o Boards, etc., why should it be a crime for colored men to aspire to like positions? Let those in the Church understand, I mean those of the colored brethren who are so solicitous for the honor of the white Presbyterians, that the Philadelphia Conference was planning not for the ones in the Church but to bring others in. We want a larger colored constituency in the Presbyterian Church. We should be willing to do anything to get it.

Besides, the Philadelphia Conference would not have made one reference to the colored work in the South had not Mr. Holley insisted upon it, but very strangely "scooted." I know the South and I know the men there. I know the needs of the South. I also know that the Presbyterian Church has never given the Board of Freedmen sufficient funds to prosecute its work. I know also that the Presbyterian Church has never given an open door to colored men to go to Africa as missionaries. If the colored people are worth while they should make known the things that are hindering the work.

It would pay Mr. C. E. Tucker better, and would seem more appropriate, to tell the Board of Freedmen that $25 per month will not secure a competent teacher, than to speak it to others while "begging for my work." It would aid the colored commissioners much if they would leave begging behind when they go to the Assembly, for then they would be treated as men. The Church should support its schools and not make beggars of its principals and teachers.

WM. A. BYRD.

Rochester, N. Y.

The First General Conference of the U. M. Church

The Southern Reporter

Charleston, S. C. May 14, '14.

To the Editor of the Reporter.

Please permit us space in your valuable columns to say a few words concerning our First General Conference.

The first General Conference of the Union Methodist Church convened with the Shiloh U. M. Church, Smith St., Rev. J. H. Patterson, Pastor, May 4-10, 1914. At the time appointed the Rev. J. A. Ellison, the president of the church called the conference to order. Devotional exercises were held and on account of the lateness of some of the delegates the conference adjourned to reassemble at 3 P. M. On reassembling many delegates had reached the confer ence and answered to the roll call. The conference then elected its officers: Revs. W. C. Kershaw, K. M. Addison, and H. R. Graham were elected Secretaries; Bros. C. C. Glisson and S. C. Pleasant, marshalls. The hour for meeting and adjournment was fixed and several committees appointed after which the conference adjourned. At night Rev. W. C. Kershaw preached an able sermon to a large and appreciative audience. Thes message brought gladness to the hearts of all who heard it and seemed to have been Heaven's signal of the good things in store during our sojourn.

On Tuesday practically all the delegates were on hand and the business of the conference was pushed through with great dispatch from day to day in order to complete its work at the time designated.

The conference voted unanimously to change the forms of government and adopted the Episcopacy. The committee on books of discipline reported and after much discussion their report was adopted.

Much credit is due this committee for the very valuable services rendered the church after the ndcessary corrections, this book was placed id the hands of a committee to compile and the U. M. E. Church hopes to have its own book of discipline. Each night there was preaching by some of the ablest divines of the church. During the week the conference was visited by the following distinguished divines of the city who bore greetings from the various denominations. The Rev. I. L. Hardy, of M. E. Church; Revs. S Simmons, E. H. Coit, H. W. B Bennett, P. J. Chavis, E, C Anderson, E. B. Mack, J. S. Morant and others of the A. M. E. Church; Revs. T. J Horn and Scott of the I. A. M E. Church; Dr. Dinkens of the C. M, E. Church; Revs. J Jones and Mitchell of the R. M. U E. Church and Drs J. L. Dart. J. A. Robinson, T. W. Gibbs, N. Perry and others of the Baptist Church. All of whom spoke encouragingly of our work and gave some timely advices to the brethren, congratulating them on their splendid success of the work and pledging their aid and prayers in the future.

Saturday was named for election of general officers. At the time appointed the President, Rev J. A. Ellison, reminded the brethren that the time for the election of officers had arrived and in a fatherly way lectured the brethren how they should enter upon the duties which they were about to perform, telling them how important it was to consult God about this matter and ask the spiritual guidance. All business was suspended at this point when the President chanted the hymn, "A Charge to Keep I Have." Earnest prayers were offered by some of the brethren invoking God's blessing. The President appointed tellers and the conference then voted for Bishop, which resulted in the election of Rev. J. A. Ellison by the unamious vote of the conference as the Bishop of the Union Methodist Episcopal Church.

The newly elected Bishop was then escorted to the chair and informed of his election. He thanked the conference for the honor, which he said was evidence of their implicit confidence in his ability to lead and pledged to do all in his power to retain their confidence and uphold the mandates of the church. The following officers were elected:

Rev. J. H. Patterson, Fin. Sect.
Rev. W. C. Kershaw, Sect. of Sunday School Union
Rev. G. W. Wilson, Sect. of Missions
Rev. T. C. Colclough, Sect of Church Extension
Rev. K. M. Addison, Sect of Education
Rev. J. S. Jenkins, Sect. of Book Concern
Rev. F. C. Delane, Sect. of C. E. League
Rev L. C. Mahoney, Editor of the U. M.

On Sunday at 4 p. m. ordination of the Bishop took place. The church was beautifully decorated with flowers by the ladies of the church. Quite a large crowd thronged the spacious building to witness this very solemn service. Rev. W. S. Bailey, the venerable elder of the church was selected to preach the sermon which was a reminisence of the past. over joyed by seeing in the gospel elevated to the sacred office. A most appropriate and solemn service was performed by seven elders of the church in consecrating the Rev. J. A. Ellison to the sacred office of Bishop of the Union Methodist Church amidst a mighty outpouring of God's spirit upon the occasion which was taken as the approval of the Almighty of the work. This was indeed a happy day for the members and frtends of this church, who amidst the sacred strains of the appropriate music rendered by the choir went forward to shake hands and congratulate the newly elected Bishop.

At night a most appropriate and soul stirring sermon was preached by the Rev W. E. Richardson of Pinewood, S. C. Thus ended the First General Session of the church. Benediction by the Bishop.

Respectfully,
K. M. Addison.

Nashville Tennessean
1-31-15

WORK OF FIRESIDE SCHOOLS.

Twenty years ago this month there came to this city Miss Joanna P. Moore and located her work at 513 Mulberry street, where for nineteen years her influence went out for good all over the southland. It was a missionary work and emphasized two things. One was the Bible in the home, which should be read by all the family. and the other a carrying of the message of the word of God to those outside of the home. To encourage these things she sent monthly from her headquarters a paper called Hope, which contained daily Bible lessons, with simple comments and many articles which stimulated its readers to Christian activity. The work also emphasized all things that pertain to the welfare of the home.

In 1911 "Sister Moore," as she is called gave up editing Hope, and Miss Lora E. Bushnell became the editor, the latter holding such position until her death in 1914. During her administration the headquarters was removed to 708 Cedar street, where it is at present located, and known as the Fireside schools.

The work of the Fireside schools is a part of the great work of the Woman's American Baptist Home Mission society of Chicago, Ill., and recently a building was purchased by the society at 612 Gay street, where the offices of the Fireside schools are soon to be removed. The society has also elected as the new superintendent of the local work Miss Ada F. Morgan, who resigned her position as matron of the Baptist Missionary Training school of Chicago to take this position. Miss Morgan is a graduate of Franklin college, Franklin, Ind., and also of the Baptist Missionary Training school, Chicago. She will begin her work here in February and will have the help of seven competent assistants, one of whom is Miss Alice A. Cushing, who has lately been sent to re-enforce the work being done in this city.

Church—1915

WINTER COUNCIL OF A.M.E. BISHOPS

Bishop Hurst Makes Favorable Report Upon Conditions In Jamaica

SCHOOL REFORMS ARE URGED

Meetings of Women's Home And Foreign Missionary Society Largely Attended

The Star Ame

New Orleans, February 12.—Attracted by the session of the Council of Bishops of the A. M. E. Church, which opened here Thursday, and the third general session of the Woman's Home and Foreign Missionary Society of the A. M. E. Church, which has been in session at St. James A. M. E. Church since Tuesday, hundreds of ministerial an lay workers of the denomination are in the city.

Bishop J. M. Conner, in whose Episcopal district the churches of this State are located, has charge of the arrangements for the entertainment of the visitors. Bishop H.M. Turner, the bishops to order.

Reports were received from each Episcopal district. Bishop L. J. Coppin made a flattering report of the work in the Second Episcopal district in which the Baltimore Conference is located. Bishop J. Albert Johnson sent a letter telling of the missionary and educational work being done in South Africa, and Bishop Heard reported for West Africa.

Besides outlining the work being done by the denomination in Florida, Bishop John Hurst made a detailed report of the results of his recent visit to the West Indies, accompanied by Rev. J. W. Rankin, secretary of missions.

He said that in Jamaica that he had received a number of flourishing congregations into A. M. E. Church during his recent visit there.

"It seems that Providence would lead us into that field," he went on to say," and I feel convinced that this door has been opened to us an opportunity to place our West Indian work upon a basis that will guarantee even greater results than even came to us in the past. With Jamaica as the center around which revolve our West Indian fields, we may hope to radiate forth our influence more strongly and make ourselves felt with greater effect than in other days."

The secretaries of the various denominational boards made their reports, likewise the editors of the church papers. Dr. Robert E. Jones and I. Garland Penn representing the M. E. Church, addressed the bishops on the federation of colored Methodist bodies.

SCHOOL REFORMS URGED

Dr. James H. Dillard, of the Slater and Jeanes Funds, and Thomas Jesse Jones, of the United States Bureau of Education, outline a plan for standardizing the work of the denominational schools, as well as for providing for their better financial support.

The sessions of the Woman's Home and Foreign Missionary Society have been largely attended. Mrs. Laura Lemon Turner, the president, is presiding. Bishops, ministers and missionary workers are among those on the program.

Before leaving for their respective homes, many of the visitors will enjoy the Mardi Gras festival.

Among those present from the Baltimore Conference are: Bishop and Mrs. L. J. Coppin, Mrs. John Hurst, Prof. John R. Hawkins, secretary of education; Dr. B. F. Watson, secretary of church extension; Mrs. C. H Stepteau, Mrs. Margaret P. Hill, Mrs. Mary F. Handy, president of the Parent Women's Mite Missionary Society; Rev. A. L. Gaines and Rev. I. N. Ross. Dr. Ross delivered the oration at the Lincoln Day exercises at New Orleans University tonight.

C. P. CHURCH ASSEMBLY

Interesting Meeting in Newburn, Tenn.

Newbern, Tenn., May 24, 1915.—The General Assembly of the Colored C. P. Church has just closed its annual session, which was opened here Thursday, May 20, with the First Colored C. P. Church of this place.

When Rev. R. H. Goodloe, retiring moderator, called the Assembly together it was found that a large number of commissioners had made their appearance. Rev. E. J. Simpson, of the Cumberland Presbytery, delivered the introductory sermon, after which the Assembly proceeded to the election of moderator. Elder F. L. McWilliams, of Athens, Ala., and Rev. E. J. Simpson, of Providence, Ky., were placed in nomination. Rev. Simpson declined on the ground that his physical condition would not allow him to serve. Rev. J. M. W. Deshong made a motion to elect Elder McWilliams by acclamation. At this juncture Mr. McWilliams made a speech in which he thanked the Rev. DeShong and the Assembly for their confidence, admitting that it was the greatest honor that could be bestowed upon a man by this great church and a place that brings national honors of which any man should be proud. He stated, however, that he had in mind "a strong, well-prepared minister whom he would like to see placed at the head of this Assembly." He then declined and placed in nomination the Rev. G. G. Grenter of the Walter Hopewell Presbytery, who was elected by acclamation. The moderator-elect was conducted to the chair and made a nice speech of acceptance. He proceeded to appoint the regular committees as follows:

Temperance: Rev. E. J. Simpson, R. B. Brooks, J. J. Jenkins.

Education: F. L. McWilliams, Dr. R. L. Hyde, Rev. J. M. W. Deshong.

Publication: Revs. R. H. Goodloe, A. Mack, A. P. Parks.

Finance: B. F. Davis, J. M. W. Deshong, F. L. McWilliams.

Missions: Revs. A. N. McCutcheon, W. S. Bishop, T. Bates.

Ministerial Relief: Rev. C. G. Hardison, W. W. Baugh, Rev. H. Harvey.

Reports from the General Boards of the church showed improvement along all lines. The National Sunday School Convention and the Woman's Missionary Society were here in session at this time also. Rev. J. M. W. Deshong, president of the S. S. Convention, and Prof. W. D. Edington, who directed the music for the Convention and Assembly, arranged a program to be carried out at some time. The General Assembly gave way and this program was rendered at the Colored C. P. Church Saturday night. It was a splendid program and one that would reflect credit upon any organization. Special attention was paid to the Rev. E. J. Simpson, of Providence, Ky; Rev. J. M. W. Deshong, of Fayetteville, Tenn.; Rev. Joseph Edwards, of Huntingdon, Tenn., and Rev. S. H. Brooks, of Nashville, for their long and faithful services in the Assembly.

Mrs. Mattie Edwards came before the Assembly and suggested that the Woman's Missionary Society and the Woman's Board of Missions be merged into one body to make the work more effective. This was granted and the Woman's Missionary Society went with the Woman's Board of Missions, all under the last mentioned name.

The General Assembly of the Colored C. P. Church sent greetings to the General Assembly of the C. P. Church in session in Memphis, Tenn., which greetings were reciprocated by that body.

Sunday was educational day. Rev. W. H. Loupley, of Huntsville, preached at 11 a. m. Rev. J. M. W. Deshong conducted the Sunday school. Rev. J. E. Jones preached at night. At 3 p. m. a special program was rendered. Each service was well attended. The General Assembly adjourned to meet in May, 1916, with the First Colored C. P. Church, of Huntsville, Ala.

The National Sunday School Convention will meet at the same time and place with the Assembly.

Among the ladies attending the Convention and Missionary Society, appearing on program at different times with credit, may be mentioned Mrs. W. D. Edington, of London, Tenn.; Mrs. Bettie Bonner, of Fayetteville, Tenn.; Mrs. Sarah J. Dawson, Huntsville, Ala.; Miss Devada Roper, Union City, Tenn.; Miss Laura A. Johnson, Marion, Ky.; Miss Joyce Moore, Fayetteville, Tenn., and many others. A vote of thanks was tendered Rev. R. H. Goodloe and his good people.

COLORED CATHOLICS PLAN NEW CHURCH

Funds for Building Chapel, School and Dormitory for Mission Will Be Collected Soon.

CHILDREN GET CROSSES

Little Ones Who Attended Lenten Services at St. James Will Be Given Tokens.

A banner depicting St. Benedict the Moor, and valued at $150, has been presented by New York friends of the Caputchins to the Mission of St. Benedict the Moor The banner will be blessed at the high mass on Sunday, when the Rev. E. J. Blackwell of St. Thomas' church will preach.

The congregation of the mission gave an entertainment in St. Francis hall, Fourth and Harmon streets, on Saturday at 3 o'clock in the afternoon and plans another for Wednesday night at 8 o'clock. Boarding pupils of the mission will assist The proceeds will be devoted to a fund for the erection of a combination church, school and dormitory for the mission. There are now forty-four boarders and more than eighty pupils attending the school.

In St. James' church the evening service is designed to be especially attractive to those having no church home or regular place of worship. During Lent this service was a union service with St. John's and St. Stephen's churches. Although this union feature has been discontinued, the same service will be maintained. The full vested choir will sing, rendering special music and leading the congregational singing, and the rector will preach.

The children of the Sunday school, who, during Lent, were faithful at all of the children's services, will on Sunday each receive a beautiful silver cross. There are more than thirty children who have a perfect attendance record.

An evening of music and readings is the program at the Grand Avenue Methodist Episcopal church, Granad avenue and Tenth street, Tuesday, at 8 o'clock The program will be given by the Wisconsin College of Music, assisted by Fred C. Easton, under the auspices of the Junior Standard Bearers of the church.

The program is as follows:

Valse Romantique.....Chaminade
Isabel Schoenecker.
(a) "Daybreak".....MacFadyen
(b) "The Crimson Petal".....Quilter
(c) "The Nightingale".....Whelpley
Magdalen Pfeiffer.
Legende.....Wieniawski
Raymond Meyer.
"Hear Me Ye Winds and Waves".....Haendel
Fred C. Easton.
(a) "A Voice from a Far Country".....Hopkins
(b) "The Sewing Circle".....Lincoln
Clara Engelhardt.
Etude.....MacDowell
Isabel Schoenecker.
(a) Menuet.....Mertini
(b) Waltz.....Hummel
Raymond Meyer.
(a) "Dawning".....Cadman
(b) "'Twas April".....Nevin
(c) "Love Came in at the Door".....Liebling
Magdalen Pfeiffer.
(a) "Lasca".....Du Prex
(b) "Mammy's Picaninny".....Jenkins
Clara Engelhardt.
(a) "Thou Art Like Unto a Lovely Flower".....Smith
(b) "Rockin' in de Win'".....Neidlinger
Fred C. Easton.

The quarterly rally of the Milwaukee Christian Endeavor union will be held at the Grand Avenue Congregational church on Friday. Dinner will be served at 6:45 and be followed by a program which includes the ladies' quartet of the First Baptist church, the mandolin club of Grand Avenue Congregational church, and a reading by Miss Ione Townley of the Tabernacle Baptist church.

Perseverance Presbyterian church gained 137 new members during the last year, according to the report made by the Rev. R. S. Donaldson at the annual meeting of the church officials held Thursday night. This brings the membership to 575. The official board was increased because of the larger membership. The

financial condition of the congregation was reported to be sound. A campaign will be conducted during the year to wipe out the church debt.

The officers are:

Elders—G. W. Graaskamp, A. J. Gustman, John Dlouhy, representing the Bohemian members, and T. A. Forsyth.

Deacons—Martin Pesta, W. Boorse, Henry Helms, R. S. Watner.

Trustees—John Morall, John Kimpel, K. M. Scholl, J. Omon, R. K. Kester, J. Risseeuw and George Johnson.

Plans were outlined for more active work among the young people and for the daily vacation bible school to be conducted in the summer. The men's class, which was formed this week, will hold its initial meeting Sunday night in the church, when George L. Robinson will give a lecture on "Bible Reading in the Family."

The new church of the First German Reformed congregation, on Ninth street, between Locust and Chambers streets, the Rev. H. C. Nott, pastor, will be dedicated today. At 10 a. m. the Rev. C. J. Walenta of Reeseville will preach, and the pastor will conduct the consecration service. At 3 o'clock there wil be a union service. The following ministers of other churches will give brief addresses: The Rev. F. W. C. Meyer of the First German Baptist church and the Rev. A. C. Berg of the Immanuel's Methodist church will speak in German, while the Rev. F. W. Schoeller of the Zion's church of the Evangelical association and the Rev. H. G. Settlage of the Reformed Emmanuel's church will speak in English.

An intermediate Christian Endeavor rally will be held Sunday afternoon at 3:30 o'clock at the First Reformed church, corner of Tenth and Harmon streets.

The meeting will be led by Newell Alexander, and Vinton M. Pace will have charge of the singing. Several special numbers will be given by the intermediate societies, and the Rev. T. S. Dickson of Immanuel Presbyterian church will speak on the topic, "Conquering Discouragements." All young people of high school age are invited to this rally.

The Ladies' Aid society of Hope church will give a supper and clipping party on Wednesday from 5 to 8 p. m. at the Sunday school rooms of the church.

"Keep Your Eye on the Ball" is the subject which the Rev. Fred M. Hubbell, pastor of the Pilgrim Congregational announces for his address to men at the Y. M. C. A. Sunday afternoon.

A special program of music, consisting of several selections by Hyman Lepgold, tenor, with violin obligato by D. W. Silliway, and cornet and trombone duet by Messrs. J. F. Rutz and Alex. Stratton, has beeen arranged for this Sunday, beginning at 3 o'clock.

The following is the program for the consecration of the new English Lutheran Church of the Resurrection, Twenty-sixth street and Auer avenue, the Rev. C. P. Weiskotten, pastor:

10:30 a. m.—Consecration sermon by the Rev. W. K. Frick, D. D., and the Rev. Luther Hogshead, district superintendent, Chicago, Ill.

2:30 p. m.—Sunday school. Address by the Rev. C. A. Naumann. Greetings by the superintendencies of the Redeemer, Epiphany, Reformation and Lake Park churches.

7:30 p. m.—The Church of the Redeemer and Epiphany night. Sermon by the Rev. F. E. Cooper, president of conference.

Monday, 8 p. m.—The layman's night. Address, "Lutheran Layman," J. K. Jensen, Janesville, Wis.

Greetings from the Redeemer, Epiphany, Reformation and Lake Park brotherhood.

Tuesday, 8 p. m.—Woman's Mission society night. Sermon by the Rev. Paul W. Roth. Greetings from presidents of the various societies.

Wednesday, 8 p. m.—Reformation and Lake Park evening. Sermon by the Rev. G. Keller Rubrecht. Greetings from the pastors.

Special music at each service will be furnished by the choirs of the various English Lutheran churches.

At St. Paul's Episcopal church, Knapp and Marshall streets, the following special musical program will be rendered Sunday night, April 11, at 7:30 o'clock:

Anthem—"From Thy Love".....Gounod
Cello and organ adagio.....Gettermann
"Eastern Sketch".....Anonymous
Largo, from "New World".....Dvorak

The subject of the address will be "Judas Iscariot and Others Like Him."

STUDY METHODS OF CHURCH WORK

Colored Congregational Conference Takes Place in St. John's Church.

ATTITUDE DEFINED

Status of Organization Toward Denomination as Whole Is Outlined.

The attitude of the colored Congregationalists toward the denomination as a whole was defined clearly yesterday afternoon in the session of the ninth annual conference of colored Congregationalists of New England assembled in St. John's Church. The colored churches, which joined in these conferences at the instigation of Rev. W. N. DeBerry, have been very careful not to make any definite organization which might be construed as a desire to set up a different standard and work from the white churches. Rev. Mr. DeBerry in a vigorous statement pointed out that the colored churches had problems of their own which might be discussed intimately in such a gathering, but would have no especial place in the larger denominational gatherings.

Mr. DeBerry said that in Massachusetts the color distinction was not drawn in church work, but in the West the feeling was somewhat different. He told of a story of accepting an invitation to a Christian Endeavor convention, and afterward r ceiving qualifying instructions because of his race. Rev. F. E. Emrich, state secretary of the Home Missionary Society, said that the question of race segregation never had and never could come up seriously in New England.

The conference proved helpful and interesting to the delegates from every colored Congregational Church, but one in New England, and most of them staid through the evening session last night and were entertained in the homes of St. John's people. On all sides were heard congratulations on the new organ which the church dedicated last week. All were given an opportunity to hear it at its best last night, when Augustus Lawson, a music teacher from Hartford, gave several selections in a musical program, in which the church choir had an important part.

In an address of welcome, Rev. W. N. DeBerry emphasized the beneficial effect of this closer friendship and more intimate relationship between the churches which has been accomplished during the last eight years. Many of the delegations did not arrive in time for the morning session.

After a devotional service conducted by Rev. R. B. Johns of Amherst, and words of welcome by Dr. DeBerry, Rev. R. F. Wheeler of Hartford, Conn., was elected moderator and the minutes of the last conference were read. Other details of business were postponed to the afternoon session.

In an address on "Efficient Methods in the Conduct of Public Worship," Rev. Dr. W. S. Holder of New York, one of the principal speakers in the morning session, told of the different methods that have been adopted in his church to make the services pleasant. He made suggestions which might prove successful in other churches. He said that the sermon in the midweek prayer services had proved tiresome in his church in Harlem and the difficulty had been overcome by turning the meetings over to the deacons and deaconesses. He stated that of the 63,000 Negroes estimated to be living in New York, churches were available for only 23,000.

Other papers were presented by Rev. Dr. T. Nelson Baker of Pittsfield on "Religious Instruction." and Rev. Clifford L. Miller of Newport, R. I., on "Church Financiering." These papers were followed by discussions and a brief business session, prior to the noon recess and luncheon, served in the yestry.

The visitors inspected the St. John's Parish Home and Boys' Club house after luncheon, and highly commended the work that is being done here.

The general topic of the conference, "Efficient Methods of Church Work," was carried out in the afternoon session, which opened at 2.15 o'clock with a devotional service by Rev. S. A. Brown of Boston. The first address was by Mrs. Dixie B. Frazier of this city, whose subject was "Social Service." The principal address was by Rev. Dr. F. E. Emrich of Boston. The rest of the afternoon program was as follows: "Work Among Young People," Rev. E. B. Smith, Washington, D. C.; "Evangelization," Rev. A. P. Miller, Jersey City, N. J.

An interesting feature of the afternoon session was the short address of D. G. Munroe, an energetic young Negro from British Guinea, who came here several years ago to educate himself for the ministry. He will return home in the fall to take charge of a church and will be ordained as a full-fledged minister soon. Rev. E. B. Smith, ordained to the ministry last week, spoke briefly. He will go to Washington, D. C., at once to become pastor of the Lincoln Temple. Both young preachers made a very favorable impression on their hearers.

A social period between the afternoon session and the supper hour gave all delegates an opportunity to become better acquainted. Aside from the excellent musical program the evening was given over to five-minute speeches from the delegates.

Boston Globe
October 1915

AGAINST POLICY OF MILITARISM

Council Unable to Agree on Protest.

No Sense in Big Armaments for U. S., Dr Gladden Claims.

Congregationalists Admit Negro to Corporation.

NEW HAVEN, Oct 25—Difference of opinion as to the right wording of a resolution to place the National Council of Congregational Churches on record against a militaristic policy in the United States left the matter undecided when adjournment was taken this evening. A resolution which seemed to voice the prevailing sentiment was placed in the care of a special committee.

The matter came up twice today. In the morning Rev Dr C. E. Jefferson of New York city put in a sweeping resolution and Moderator H. M. Beardsley of Kansas City offered an amendment in much milder terms, and these were sent to the printer. Late in the day when the council reassembled there was further discussion.

On both occasions the debate was animated and the parliamentary situation of the resolution, its amendment and motions bearing on them became tangled, until Rev Dr C. F. Carter of Hartford, Conn, proposed a new draft which embraced parts of both the original resolution and the amendment.

Passage seemed assured of this compromise text when Rev F. N. White of Walla Walla, Wash, wanted it sent to the business committee. Pres S. B. T. Penrose of Whitman College, Wash, preferred a special committee, and his point was carried, 153 to 50. Moderator Beardsley named Dr Carter, Rev G. G. Atkins of Providence, Dr Penrose and Rev A. N. Armstrong of St Louis and James Lyman of Illinois. The committee will probably report on Wednesday.

No Sense in Armaments.

In the discussion of the form of protest against militarism in the United States, Rev Dr Washington Gladden of Columbus, O, said:

"There is not a bit of sense in the view that this Nation should arm itself mightily. There has not been a day since Cornwallis surrendered in which there is so little danger of an invasion as today. All this cry about National danger is nothing more or less than a working of the imagination."

Rev C. E. Vincent of Washington said: "It took Germany 40 years to get ready to 'punish Russia' although the 1870 unpleasantnes with France was only a drop in the bucket compared with the present war, and a high authority in Washington had told him that it would be 60 or 70 years before Germany could get on her feet after this war. In the meantime this Nation will have become 200,000,000 in population."

First Negro in Corporation.

The program of the day included the biennial meeting of the American Missionary Association. Pres H. C. King of Oberlin College was reelected president, Rev W. F. Blackman, Winter Park, Fla; Rev H. P. Dewey, Minneapolis; Samuel O. Prentice, Hartford, Conn; Rev F. J. Van Horn, Oakland, Calif, and Rev S. H. Woodrow, St Louis, vice presidents; Rev F. Q. Blanchard, Cleveland; W. S. Maddox, New York city and Rev P. S. Moxom, Springfield, Mass, executive committee; Rev Asher Anderson, Fitchburg, Mass, recording secretary, and I. C. Gaylord, treasurer.

A list of 60 corporate members was adopted, 20 to serve each six, four and two years. Rev G. G. Atkins of Providence declined to serve so that Rev Dr H. H. Proctor of Atlanta could be named, the first negro, it is thought, to be a corporate member of the body.

Lenox Experiment Described.

Rev Dr Newman Smyth of the committee on relations with the Episcopal Church described an experiment in Lenox, Mass, where the Congregational and Episcopal Churches have union services. Discussion was put over until tomorrow.

Rev H. A. Atkinson of Boston explained the report of the commission on social service. He said Mr Rockefeller's visit gives promise of better things.

To Negotiate for Unity.

Rev Roy B. Guild made a report on church unity, and the recommendation of the commission that negotiations looking to organic union with other bodies be continued was adopted.

Members of all the standing commissions were elected. The chairmen are: On evangelism, Rev O. S. Davis, Chicago; on social service, Rev C. R. Brown, New Haven; on religious and moral education, Prof B. S. Winchester, New Haven; on comity, federation and unity, Rev Raymond Calkins, Cambridge, Mass; on temperance, Rev Dr C. E. Vincent, Washington.

Delegates to the Federal Council were chosen, headed by Moderator H. M. Beardsley.

These corporate members of the council were elected: Epaphroditus Peck, Connecticut; E. M. Bassett, New York; F. G. Harwood, Wisconsin; E. K. Warner, Michigan; W. H. Catlin, Connecticut; G. L. Dunham, Vermont; J. C. Gray, Massachusetts.

Church-1915

REPORT ON FREEDMEN.

The American Presbyterian 1/7/15

[We are giving here an interesting and informing report on Freedmen read by Rev. Dr. Peter Robertson to Cincinnati Presbytery, December 21st, 1914.]

The Committee on Freedmen beg leave to submit the following report:

At the close of the Civil War there were in round numbers four million Negroes set free: They were ignorant, superstitious, without means, reared in an atmosphere unfriendly to morality, or proper family relations and without any possible leadership of their own race. There were many kind masters who earnestly sought the intellectual and spiritual good of their slaves, and some of the ablest preachers in the South preached the gospel to them.

The attachment of slave to master was in many instances very devoted and touchingly beautiful. Slavery, however, as an institution was hostile to education and domestic virtue and admits of no defense in an enlightened age.

There are, according to the most recent and reliable statistics, 9,828,294, colored people in the United States at the present time. As the population of the United States now touches the 100,000,000 mark, the Negro population constitutes one-tenth of our people.

These figures suggest that we have on hand an industrial, intellectual and religious problem of gigantic proportions demanding most earnest and prayerful effort and attention.

The Presbyterian Board works along three lines: Industrial, Educational, and Evangelistic. As eighty-five per cent of the colored people in the South live on farms the Board very properly gives special attention to instruction in Scientific Agriculture. That is especially the case at Harbison College, Irmo, S. C., where a farm of five hundred acres is used in connection with the school and less extensively in many other schools under our Board's management.

In addition to that the Board has two farm home colonies, one consisting of about eight hundred acres at Harbison College to which we have just referred, and the other in connection with the Boggs Academy at Keysville, Georgia, consisting of one thousand acres. These eighteen hundred acres are sold in small farms of from twenty-five to forty acres on such terms as make it possible for thrifty, responsible colored families to become their owners in a comparatively short time. The wisdom of that policy is manifest when we remember the old adage—"A tenant will make a desert out of a paradise while a small landlord will make a paradise out of a desert." The men who till the farm should own it.

Various trades such as carpentry, masonry, tailoring, printing, blacksmithing and cabinet-making are also taught; all of which contribute in no small measure to improve environment and render the material, mental and spiritual uplift of the colored race a growingly easy task.

The Board has under its care five Seminaries located in Virginia, North Carolina, Alabama, Mississippi and Texas.

Education is given a practical turn for young women in these five institutions of learning. Girls are taught Domestic Science, Dressmaking and Millinery, all bearing upon home life, yet with a due regard to the value of education and culture as treasures in themselves and to a proper emphasis being placed on the spiritual side of things—all leading up to and revolving around the Kingdom of God which has every good thing in its bosom.

The educational work of our Board cannot be too highly praised for the common sense, Christian spirit which pervades it all through and through. It has in mind the fact that the rising colored generation must earn their living and earnestly cultivates in them a due sense of self-respect, thrift, cleanliness and economy.

Our Board maintained last year one hundred and thirty-six schools running through thirteen States in which there were sixteen thousand, four hundred and twenty-seven (16,427) pupils. These schools are of four classes: Parochial, Co-educational, Schools for boys, Seminaries for girls.

In all of these the Bible and the Shorter Catechism are taught daily. That fact gives assurance that a large body of serious minded, thoughtful young men and women will issue forth from these schools well fitted to occupy spheres of useful influence and aid in no small measure in the solution of the so-called race problem. The best asset of a school is its students and graduates. The work of our Board is well fitted to beget in the minds and hearts of its colored children an abiding sense of gratitude which will inspire them to put back into the Presbyterian Church and organized society all that was put into them in dollars and cents with a very large interest added besides.

The Evangelistic work of our Board constitutes its third department of Christian Educational activity. There are sixteen colored Presbyteries, of which four Synods have been formed.

There are four hundred and five churches and missions with twenty-six thousand, one hundred and thirty-two communicants, and there were received into these churches last year one thousand, eight hundred and fifty-two (1,852) persons on profession of faith. There are two hundred and forty-one ministers engaged in this work, two colored evangelists; one of whom works in the Eastern Synods and the other in the Western Synods.

These schools and churches have shown and are showing a disposition to help themselves and to reach out beyond and aid others. They contributed last year toward their own support and to the benevolent agencies of our Church one hundred and forty-nine thousand, six hundred and seventy-seven dollars and five cents ($149,677.05)—like the churches of Macedonia of whom Paul speaks in his second letter to the Corinthians—"Who in their deep poverty abound in liberality."

Fifty years of freedom has demonstrated the ability of the colored man to improve his opportunities, adjust himself to new conditions and to make very considerable progress. The Commissioner of Education in Georgia said some years ago of the whites in that State who were unfriendly towards the higher education of the Negro—that if they were not careful a larger number of black men than of Georgia white men would soon be pursuing the higher education in colleges and universities. The splendid work done at Biddle University is too well known to need our comment; suffice it to say that forty-two of the Biddle students are under the care of the Board as candidates for the ministry. It is also stated that only two students in that institution are not yet professing Christians. That is a record of which few if any white college can boast.

It has often been asserted that a mixture of white blood accounts in many cases for the superior intellectual power found in some of the colored race. The following brief sketch will dispose of that slander:

Homer, the wise old teacher of the Greeks, says:—"The gods never give all things at the same time to men." He represents the gods bestowing gifts to men. To one he bestows the poetic muse; to another painting, power to make the glowing canvas breathe and live; to a third the power to excell in sculpture; to another military genius and the power to govern; to another the pen of the ready writer and to another the power of oratory, to sway the minds of men, and to the orator he gives the palm.

The following will show that the black man, when not tainted with white blood, and given a fair opportunity, nay, when he does not have a fair opportunity, can excell, and has excelled in all these higher walks of life:

Toussaint L'Overture was of pure African blood, became a trusted military leader in 1791 in Haiti or Santo Domingo, subdued the English and Spaniards, and in 1796 he was, because of his bravery and military skill, made commander-in-chief of the forces of that island.

Bishop Benjamin Tucker Tanner, born of African parents in Pittsburg, studied theology in the Western Theological Seminary, edited the Christian Recorder for sixteen years, founded and edited "The African Methodist Church Review," published "The Origin of the Negro in Holy Writ." "The Color of Solomon," and other works of merit.

Frederick Douglass, son of a mother, with tremendous odds ast him, rose to the foremost of orators, and could sway nultitudes at will in spite of color. He was a diplomatist, r, Foreign Ambassador to His blood was, however, d with white blood.

ner, an African, became ist of considerable fame. He "The Raising of Lazarus" the French government for the Luxemburg. He also "The Two Disciples at the Tomb" for which he was awarded the first prize at Chicago for the best American painting.

S. Coleridge Taylor, a noted African musical composer, has done some excellent work in his line.

Paul Lawrence Dunbar, lately deceased, with a skin as black as midnight, was endowed with poetic instinct and genius of a high order of a certain class. "When Malinda Sings" and "Cabin Tales" are works of considerable merit, the product of his heart and brain.

Booker T. Washington, of Tuskegee fame, though claiming or rather suggesting he has a taint of white blood, though the blackness of his skin strongly suggests the opposite, is not wanting in ability of a varied quality and of a very high order.

We have sought to protect the colored man with the power of the ballot, we should see that he is properly qualified to use it wisely and that no discrimination shall be made against him because of the color of his skin.

We have said enough to justify the efforts of the Freedmen's Board to give the Negro all the literary advantages which the money at its command can procure for him and to inspire our pastors and churches to see that the supply is ample for the work as it expands and grows under the inspiring touch of the Freedmen's Board. We have no recommendations to make except to commend without qualification the work of the Board.

Committee on Freedmen,
PETER ROBERTSON,
Pastor, Mohawk Presbyterian Church, Cincinnati, Ohio.
W. L. BREAN,
Pastor, Carmel Presbyterian Church, Cincinnati, Ohio.
F. Deady, L. A. Johnson, N. H. Collins, R. B. Curry. Total 15.

North Carolina: Mesdames M. S. Pearson, A. M. Thornton, J. B. Dudley, J. L. Warren, R. E. Watts, A. J. Wilson. Total 6.

Georgia: Mesdames H. D. Canady, R. T. Matthew, J. R. Fleming, J. A. Hamilton, B. J. Jackson, M. E. Powell, B. J. Ross, H. Campbell, W. D. Johnson, H. E. Kennan, C. Wingfield, M. M. L. Walker, B. King, L. A. Townsley, M. L. Smith, A. J. Glass, M. I. Smith, R. H. Singleton, F. S. Cargile, L. A. Newton, J. B. Sherman, I. E. Perkins, I. G. Cooper, E. Rainbow, J. A. Hadley, Eliza Baldwin, W. A. Fountain, W. B. Lawrence, I. B. Roseboro. Total 29.

Texas: Mesdames A. B. House, L. M. Sewell, L. M. Hughes, M. A. Betts, M. E. Bell, F. A. Simmons, H. A. Carr, L. G. Heard, P. B. Boyd, M. A. Goodwin, S. Dibble, M. E. Franks, L. E. Smith, A. E. Hunt, L. H. Tucks, C. H. Fleming, H. Bailey, M. C. J. Smith, M. E. Northcut. Total 19.

Mississippi: Mesdames J. E. Hall, A. D. Scott, D. H. Butler, S. E. Powell, S. P. Washington, M. M. Harden, R. L. Johnson, M. A. Brookins, C. L. Hood, J. Edwards, B. E. Malone, M. C. Wright, C. B. Thompson, J. Morant, L. Buffington, E. Vernon, J. L. Woods. Total 17.

Alabama: Mesdames H. M. Acher, J. D. Mosley, E. C. Calhoun, E. H. Hooks, R. H. Moreland, L. L. Craig, S. P. Pryor, W. M. Pyles, R. B. McMillian, L. Rollins, M. J. Gardner, O. M. Packer, L. A. Davis, L. J. Thomas, M. E. Pope, J. C. Steinback, A. W. Henderson, E. L. Range, J. Williams, B. Derrick, C. B. Mims, L. A. Vines, L. Russell, L. B. Shorterage, E. J. Jimmerson, Julia Craig, F. M. Rivers, S. A. Christian, M. J. Hightower. Total 29.

Arkansas: Mesdames W. D. Chappelle, Mattie Branham, J. St. Clair, K. K. Stewart, S. P. Perry, S. C. Johnson, M. R. Murphy, D. D. Hudson, B. L. Delyles, F. A. Jones, J. G. Robinson, I. B. Smith, T. S. Dowell, M. L. Byrd, M. E. Cumming. Total 15.

Oklahoma: Mesdames C. E. Patton, M. L. Bookins, L. Talliaferro, R. Lindsay, J. C. Tatum, A. M. Northam. Total 6.

Louisiana: Mesdames A. L. Bell, L. B. Brown, C. A. Washington, S. Mayfield, J. A. Billops, J. R. Campbell, A. R. Simmons, M. M. Carter, L. M. Channell. Total 9.

Tennessee: Mesdames A. Martin, L. L. McConnell, A. L. Russell, E. D. Sutton, M. Mitchell, J. A. Bennett. Total 6.

There were visitors from the Woman's Mite Missionary Society: Mrs. Mary F. Handy, of Baltimore, the president; also Mrs. D. G. Hill, of Baltimore; Mrs. C. H. Stepteau, of Washington, D. C.; Mrs. Rosa Johnson, of Cleveland, Ohio; Mrs. E. C. Kinch, of Penna.; Mrs. Belle Tanner Temple, of Pittsburgh, Penna.; Mrs. John Hurst, of Baltimore, and Mrs. Emma Ransom, of New York. These ladies added much to the good work of the sessions.

The following were elected officers for the ensuing quadrennium:

Mrs. L. L. Turner, Georgia, President.

Mrs. S. J. Simmons, South Carolina, Vice President.

Mrs. M. Jones, Texas, 2nd Vice President.

Mrs. L. M. Channell, La., Recording Secretary.

Mrs. M. L. Pearson, North Carolina, Assistant Recording Secretary.

Mrs. G. L. Jackson, Tennessee, Corresponding Secretary.

Mrs. W. D. Chappelle, Arkansas, Treasurer.

To represent the Society at the General Conference of 1916, the following were elected: Mrs. L. L. Craig, of Alabama; Mrs. J. G. Robinson, of Arkansas; Mrs. J. B. Dudley, of North Carolina.

BISHOPS' COUNCIL.

The Bishops' Council met on Thursday, Friday and Saturday. Many of the bishops remained over Sunday, serving the New Orleans churches. Bishop Coppin preached the sermon to the bishops. The text was John 1: 14, "And the Word became flesh." Bishop Hurst lead in the administering of the Lord's Supper. The bishops held private sessions, only admitting the general officers during reports from general departments. This was an improvement upon the method of public reporting adopted at Atlanta. It is commendable upon the part of the bishops that they should permit the general officers to sit with them. Much good can come of it.

The bishops present were Bishops Turner, Tanner, Lee, Tyree, Smith, Coppin, Parks, Hurst, Chappelle, Jones and Conner. Those absent were Bishop Shaffer, detained on account of his wife's serious illness; Bishop Flipper, and Bishops Johnson and Heard, who are in Africa. The general officers present were Drs. Lowe, Wright, Hawkins, Jackson, Ransom, Allen, Bryant and Caldwell. Those absent were Drs. B. F. Watson, J. F. McDonald and J. T. Jenifer.

Work of the Council.

The council heard a committee from the Methodist Episcopal Church consisting of Prof. I. Garland Penn, secretary of the Freedman's Aid Society, and Rev. R. E. Jones, editor of the Southwestern Christian Advocate, asking for a commission of nine to be appointed to co-operate with other similar commissions from other branches of Methodism looking forward to closer federation. These two brethren made an excellent impression. The following is the commission to represent the A. M. E. Church: Bishops Lee, Coppin and Hurst; Revs. G. W. Allen, A. J. Carey and J. C. Caldwell; Profs. J. R. Hawkins, Ira T. Bryant and A. S. Jackson.

The financial department reported a fall off of about $15,500 for the year, owing to the general financial depression.

Editor Allen called attention to the fact that the editors of the connectional papers are the only general officers whose traveling expenses are not adequately looked after.

Manager Lowe and Secretary Bryant settled their differences with reference to printing hymn books and discipline, Dr. Lowe agreeing to purchase the entire stock of such books now on hand at the S. S. Union, and Mr. Bryant agreeing neither to sell or print any others.

Secretary Caldwell urged that the bishops aid in having the leagues send in $1 each for the general work of the Allen C. E. League. Dr. Caldwell reported a successful Congress in Atlanta last July.

Secretary Jackson showed the necessity for enlarged powers for his department, both with regard to standardizing of curricula and the accounting of funds.

Secretary Rankin reported his visit to Jamaica, where additions were made to the church, and he requested the bishops to aid him in securing his funds more promptly.

Secretary Bryant reported the completion of the new S. S. Union building in Nashville, the finest publishing house among our people.

The bishops decided to rescind the permission giving the Woman's Mite Missionary Society the right to handle their own funds, which was given at Jacksonville, Fla., in 1909, and request the Mite Society and the W. H. & F. Society to conform to the same law, sending funds to Dr. Rankin. The ladies of Oklahoma, through their bishop, agreed to send their funds.

Chicago was selected as the place for the next mid-winter council.

Visitors.

There were visitors from many states. It is impossible for me to remember all of them, but the following list of those I now call to mind will give some idea as to how the council was attended:

Arkansas: Revs. W. T. Pope, Argenta; P. W. De Lyle, Pine Bluff; V. M. Townsend, Little Rock; S. P. Perry, Hope; J. H. Cleyborne, Arkadelphia; A. H. Hill, Little Rock; J. G. Robinson, Pine Bluff; W. H. Parks, Fordyce; L. W. Patterson, Little Rock.

From **South Carolina:** Revs. W. W. Beckett, Allen University, Columbia; D. A. Christie, Columbia; A. W. Timmons, Manning; Prof. C. C. Garrett, Columbia.

Tennessee: Rev. J. A. Jones, Shelbyville.

From Georgia: Pres. W. A. Fountain, Atlanta; Revs. R. H. Singleton, of Savannah; C. M. Tanner, Atlanta; A. K. Woods, Valdosta; A. J. Wilkinson, Dalton; S. G. Means, Columbus; L. H. Smith, Macon; P. W. Greatheart, Atlanta.

From Alabama: Revs. J. F. Griffin, Mobile; J. W. Walker, Selma; A. J. Hunter, Mobile; J. M. Leath, Mobile; S. P. Pryor, P. E., Montgomery; Wm. Grace, P. E., Uniontown; Dr. Allison, P. E., Mobile; W. H. Mixen, Selma; L. G. Duncan, Uniontown; H. C. Calhoun, Decatur.

From the North Louisiana Conference: Revs. A. Thomas and I. B. Grandison, of Alexandria; M. M. Ponton, of Monroe; Dr. J. P. Jones, of Alexandria.

From Mississippi: Revs. G. W. Beamon, D.D., Greenville, Miss.; S. L. Greene, D.D., P. E., Greenville, Miss.; G. T. Stenton, B.D., West Point; J. J. Morant, D.D., P. E., Vicksburg; D. H. Butler, A.M., D.D., W. J. Vernon, A.M., D.D., Jackson; J. H. Williams, Woodville; J. T. Jordon, B.D., Campbell College; E. W. Richardson, Hattisburg; J. W. Hair, Jackson.

From Texas: Revs. G. B. Young, Waco, Tex.; S. D. Butler, Palestine, Tex.; F. F. Washington, Beaumont, Tex.; S. J. Johnson, Austin, Tex.; J. W. McDade, Clebourne, Tex.; C. W. Affington, Corsicana; H. A. Carr, Dallas; T. H. Smith, Waco, Tex.; J. F. Williams, Dallas, Tex.; R. S. Jenkins, Ft. Worth, Tex.; D. S. Moten, Waco, Tex.; E. W. Wright, Brownwood; Prof. H. D. Winn, Chapel Hill.

From Florida: Drs. R. B. Brooks, John H. Dickerson, G. C. Bladsoe, R. A. Grant, J. A. Gregg, G. W. Hawkins, R. H. Dames.

Others were Revs. C. S. Williams, of Ohio; S. L. Birt, of Illinois; A. L. Gaines and I. N. Ross, of Baltimore; H. P. Anderson, of New Jersey; Dr Jarvis, of Michigan.

Entertainment.

Everything that could be wished for was given for the entertainment of the visitors. Indeed so lavish were our hosts that they made almost too much arrangement to entertain. The ladies were welcomed Tuesday at St. James, Rev. M. R. Dixon, pastor, and again Thursday at Union Bethel, Rev. J. B. Bell, pastor, where a banquet was served The bishops were welcomed Thursday night, when, with Presiding Elder J. W. Washington as master of ceremonies, Rev. M. R. Dixon delivered an address on behalf of the local church; Rev. J. J. Morant for Mississippi, and Rev. C. E. Brooks for Louisiana; Hon. J. Madison Vance for the citizens; Presidents Vernon of Campbell College and Campbell of Lampton College for the educational interests. Bishop Smith replied. On Friday noon the mayor of New Orleans delivered a welcome address, to which Bishop Lee fittingly responded. Friday night a banquet was given for Bishops and General Officers at the Pythian Temple On Saturday afternoon a citizens' committee, headed by Lawyer J. Madison Vance and Supreme Grand Chancellor Green, of the Knights of Pythias, treated the guests to an automobile ride over New Orleans. Saturday night a musical concert was given. On Friday evening a number of the general officers were entertained at dinner by Rev. R. E. Jones, of the M. E. Church.

Many remained over to the Mardi Gras celebration, which takes place this week. New Orleans made a fine impression on the visitors. Her pastors, Revs. M. R. Dixon, of historic St. James; J. B. Bell, of Union Bethel; J. B. Billops, of St. Peters; Dr. Brown, of Payne Memorial, and Rev. Mayfield, who acted as bishops' messenger, are a fine set of men and their wives appeared to be both intelligent and helpful workers for the Lord.

R. R. WRIGHT. JR.

Indianapolis, Ind.
News

AUG 4 1915

COLORED BAPTISTS MEET.

150 Ministers and Visitors Here for Sessions of Two Societies.

About 150 ministers and visitors are attending the third annual session of the ministerial convention of colored Baptists and the State Baptist Association, which opened yesterday at the New Bethel Baptist church, in Martindale avenue. The Rev. J. H. Broiles presided at the three sessions yesterday. In the afternoon the following officers were elected: President the Rev. Mr. Broiles, re-elected; vice-president, the Rev. G. A. Martin, Crawfordsville; secretary, the Rev. F. F. Young, Indianapolis; assistant secretary, the Rev. Mr. Corley, Indianapolis.

The committee reports were read today, after which the Rev. M. M. Porter, of Bloomington, read a paper, "The First Fifteen Hundred Years' Progress of the Church," and Mrs. Mattie D. Griggsby spoke on "The Old Ministers' Home." "Problems Peculiar to Local Churches," was to be the subject of an address in the afternoon by the Rev. Charles E. Hawkins, of Gary. A round table discussion was to follow. The new officers were to be installed at the afternoon session.

A doctrinal sermon will be preached tonight by the Rev. B. F. Farrell. The convention of the State Association of Negro Baptists, will open tomorrow morning with the Rev. R. D. Leonard, of Connersville, presiding. The Baptist Women's Home and Foreign Missionary convention will open tomorrow morning at the Corinthian Baptist church.